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AFFAIRS IN VIRGINIA.

LETTER FROM MISS CAROLINE F. PUTNAM.

LOTTSBURG, Va., February 2d, 1869.

DEAR MR. POWELL: Your letter, so kindly appreciative of the effort to give education to these hungering minds, came duly, and surprised and gladdened me with its enclosure of $50—so unhesitatingly appropriated to aid our work. I thank you, and so will Miss Howland to whom I have forwarded your letter at her home in Cayuga County, where she is bound by filial duties, though her *spirit abides* in this work. She left me six weeks ago, and if you had been able to visit Northumberland County, she would not have been here to join her welcome to mine. I hope some day you will come! Your words of instruction and sympathy would fall on waiting souls, if you could speak, and you too would be nerved and strengthened for your conflict, to listen to the tales of "man's inhumanity to man" that causes mourning and distress to this weary, tossed people. Mr. Stepter Ball came in after school to tell his grievance over, wanting me to write it down that he might take it to "the Lieutenant" (Bureau officer). He did not know the Bureau was discontinued, and when I told him the look of being forsaken suddenly came on him, that was pitiful to see. "*Who then is going to see justice done us now?*"

I couldn't tell him, and felt that "the *Bureau*" he had trusted so fondly was hardly deserving, as his business had been in its hands half a year, and no redress done. The complaint of the most intelligent freedmen is that every one of the three officers representing the Bureau have taken to fox hunting, and social drinking with the rebels, and conservative whites, and are joined with the late conservative movement—Universal Suffrage, and Universal Amnesty in Virginia, wanting office themselves in room of *radicals*, and that they are using all their personal influence to defeat the radicals, and of course so *divide* the colored vote, which is all the *white* party can ask, to secure their own success.

This is the threatening future to these people. Designing politicians will cheat them of *rights*, betraying *them* while using their vote, to advance *white* people's interests, for whom they entertain more partial feeling, and to whom they ally themselves by social customs, with the subtle power of caste. There are white Union men who have indeed "a common cause" with the colored men, *yet* while they *vote* together, not one dares send his children to the school with colored children, because, as one man told me this week, "it would raise up such an infernal spirit against me, either some one would kill me, or I should have to kill some one." So his eight children are growing up without the education he so bitterly complains has been kept from him. Mr. Nash's children are the only *white* children sharing these truly excellent schools with the colored.

In no other way could one's belief in the equal rights of the colored people be more completely put to the test in this "Old Virginny!" Strange to hear fathers confess and deplore that they cannot read or write, and when I turn hopefully to their half-grown children and say *but these* can learn now! Are they not going to the school this winter?—they give some evasive reply that means at bottom, "We should lose caste if we did!" "Poor whites" too trampled down with the blacks, by the people they dare not offend.

The colored people are very anxious about their future. They eagerly ask me "what is the news?" "Are the times going to be any better for us?" They have been hoping the *Government* was going to help them in some way to the great desideratum of their lives, *land*. "A little spot to stand on," as Mr. Ball said, "The Lord made me and put me here, and it seems to me he meant me to have some place to put my feet where they couldn't turn me off. Now if Mr.—— gets a little mad with me, he will turn me out, and just go round and tell the men of his class, 'I've turned off such a nigger. Don't you take him on.' And then what's I going to do? I can't tell! They cheat us at every turn. Mr. —— did n't pay up my boy's wages, but gave me a paper that pretended he had, and I hoped the Bureau could make him do right by me. And now that's gone, he'll do just as he's a mind to by me, and nobody will help me. I'm done getting to old to be knocking about moving and stirring up all the time to look out for me a home. If I only had a *little land*, not more 'n two acres, it 'pears to me I might get a little rest, and peace." So continually goes up this prayer. "Give us this day some *land*, where we can stay, without the fear of being turned off at any minute, and earn in cheerful contentment our daily bread!"

A year ago I talked with Miss Grimké about the necessity of dividing the Southern land among the freedmen.

Even her large, just mind hesitated and objected, "it would be too hard on the white people. It would take *all* they have!"

She would see differently to be here where the landowners still make large profits out of their poor tenants, with the power and the disposition to compel them to vote to please *them*, or take the alternative of being thrown out of house and home and set adrift in the wide world, without the chance to get a rood of the soil their sweat and toil has earned through generations of labor.

The approaching election to vote on the acceptance of the new Constitution, so odious to the land-holders, because it is like "a Yankee Constitution" with free schools, equal taxes, etc., will be a severe ordeal for these loyal people. And who is going to stand by them and help them bear it? I was reading in *The Boston Advertiser* about the Virginia Amnesty movement, when Mr. Ball exclaimed, "my gracious Lord and master, is that what the North got the upper hands of 'em for? To give it all back to 'em?"

The piety and philanthropy of the North has been taxed to give churches and schools to the freedmen; now let Republicans see to it their devoted allies, suffer no further persecution by this cruel deprivation of a free-hold. Let every officer and soldier who was gladdened by the sight of a black face, in *his* need during the struggle of war, now eagerly put forth his might to relieve his faithful friend and brother!

Not only urge without ceasing the demand, that Congress shall guarantee his right to the ballot beyond the revoking power of future rebel Legislative majorities; but devise liberal plans of immediate relief, in the way of homesteads. Let me sketch briefly one, that forced itself on the attention of our friend Col. F—— in his late visit. A tract of woodland (500 acres) cutting from 40 to 80 cords per acre, of wood, such as sells in New York for $13 per cord (kindling wood) can be bought for $5 an acre. A horse railway that does not require grading, can be built five miles to Waterside for $300 per mile. The colored men, would cut the wood and take their pay in the *land* at nearly the same price paid per acre. O! for an idle $5,000 to invest in this means of bringing comfort and prosperity and some better means of living to these poor people exclaimed Col. F——, as we walked across an "old field" after listening to a tale of distress for ejectment.

Let this appeal, and every other like it, move some benevolent heart to engage instantly in this thorough mode of reconstruction, as *Government failed* of its golden opportunity to possess the Freedmen of his well-earned right of "a spot of ground to stand on as his own."

Will not some practical lumberman undertake this wood tract, and while he has a reasonable prospect of abundant material in return, spread beneficence over hundreds of freedmen, and enable them to rise quickly into the dignities and responsibilities of life, which their rich nature and profound experience of the need of *justice* fit them for?

The recent activity of the white people in Virginia politics shows that they mean to keep the power, if possible, and everything on the old footing, *except selling the colored man and putting him in their pockets.* And in one sense they do expect even that. An old slave-master said, "I do not care *what* Constitution they make, but I do want *pay for my slaves.*" CAROLINE F. PUTNAM.

COLORED JURORS.

PORTLAND, February 8th, 1869.

To the Editor of the Standard:

WHILE we are examining the records upon this subject, let history have its perfect work.

In the King's County Court, sitting at the city of Brooklyn, New York, spring term, 1866, Robert Jackson, a genuine black man, doing business on Hudson avenue was drawn on the jury, and served without challenge.

In reading the account of the proceedings of the recent Colored Convention in your last paper, I I was pleased with two things; their recommendation to the effect that the 1st of January be regularly commemorated; and also that a Convention be held annually until the right of suffrage be obtained. This is well; it was a blunder to give up our regular Conventions years ago. Much has been done, but there remains yet very much for colored men to do. Maine is put down as one of the States where colored men vote on an equality with white men. This is true so long as they vote *for* white men. But although some of the most intelligent colored men in the country are in Maine, they are never voted for; right long side of Massachusetts, Maine has never had a colored juryman, lawyer, or municipal office of any kind; she retains on her statute book the invidious word "white," "black," and "Indian." When Wendell Phillips was, a short time ago, to lecture before the M. L. A. his lecture was a powerful and telling one. At the close of it, a lady who sat on the second seat in front of me, said, "I wish some one had gone up and knocked him down! How dare he come here and talk that way!" Mr. Phillips had condemned in strong terms the distinctions of race, and color. While we have such mothers in Maine, we cannot be at all surprised that her sons are not up to the times.

J. W. C. PENNINGTON.

LETTER FROM MR. T. W. CARDOZO.

SYRACUSE N. Y., February 6th, 1869.

To the Editor of the Standard:

Would it not be well for persons familiar with the courts, and those who practice at them, to question the legality of jurymen when they are drawn? It seems that there is no law—where colored men are voters—which prevents them from being subject to be drawn as jurors.

Mr. Loguen has been a resident of this city for more than twenty years, but last month was the first time that his name was put among the other residents of the county from which the list was drawn. The Supervisor of his ward insisted upon his name being placed with the others.

Why don't lawyers question the legality of a decision when it is known that *all* the names of voters of the district were not in the box from which the list of jurymen were drawn? How many persons might have been saved incarceration if an impartial jury were drawn from a *full* list of names!

Our papers say that Frederick Douglass served as a juror in his county three or four years since.

Another colored person was drawn a few weeks since in Lyons, Wayne County.

T. W. CARDOZO.

LETTER FROM ASA FAIRBANKS.

PROVIDENCE, Feb. 6th, 1869.
214 Broad street.

To the Editor of The Standard:

I READ in THE STANDARD of to-day a letter from Northampton that a colored man had served as a juryman in that town, but Boston stood first and Worcester second. I think I can show that Rhode Island is not much if any in the rear. I recollect that in 1866 a colored man was drawn juror for our Muncipal Court, and a letter from William C. Nell of Boston, induced me to call upon the judge for the facts, as he was clerk of the Court of Common Pleas ten years, before he was made judge of the Muncipal Court, he would be the man to post me up, and give me the names of the men that had served as jurors. Judge Westcott with the assistance of his clerk gave me the following: Jacob Berry, colored, served as juror in the Court of Common Pleas for the March term of 1866. John A. Creighton, in the Supreme Court, and John Mason in the Muncipal Court, and he thought there were one or two more instances in which colored men had been drawn, and served as jurors. The judge then leaned back in his official chair, and with a pleasant smile, (he is a truly pleasant man), he said: "Mr. Fairbanks it is no novelty now to see a colored man on the jury, they have served in all the Courts in this county, and nobody looks askance or stares at seeing a colored man in the panel." I think that we are not much behind Massachusetts in this matter.

Please find my subscription for THE STANDARD, it was never dearer to me than it is now. I am glad to hear that its circulation is increasing, and the friends of human rights can't do better with their money, in my opinion, than to extend its circulation over the South and West.

Yours faithfully,
ASA FAIRBANKS.

COLORED SCHOOLS.

HOW COLORED CHILDREN ARE EDUCATED IN PHILADELPHIA.

WHERE THE SCHOOLS ARE SITUATED AND HOW THEY ARE MANAGED.

From the Philadelphia Press.

OF the nine or ten schools for colored children in the city the writer has had the pleasure of visiting eight, and has listened to admirably given recitations from the elementary charts up to English grammar and Familiar Science.

The Friends' schools being the longest established, deserve the first mention, and I will begin with the well-known Raspberry alley School, the oldest, I believe, in the city.

My visit to this school was of a few minutes duration only, and I was entertained most agreeably by the principal of the girls' department, who was engaged in giving a lesson in penmanship. She very kindly gave me the number belonging to her school, something over seventy, and the average attendance, which is fair for the number.

The order of this school is admirable, without preserving that death-like stillness so much admired by some, the little girls, while their teacher was engaged, ever behaved in the most ladylike manner.

The Friends having this school in charge insist upon the little ones attending Meeting one day in every week. The teacher seemed willing to agree with me in the opinion that this was not the most cheerful manner of spending an hour, especially for younger children. She said the arrangement interfered very materially with her average, causing a poor attendance on "meeting days."

To the Friends, chiefly, the colored people of this city are indebted for the blessed privilege of education, and it is hoped that they are sufficiently grateful, but they (the Friends) can never hope to win the colored people to their quiet worship.

I cannot say much for the courtesy with which I was received by the principal of the boys' school. He seems to be a fine teacher, and, judging from the order of the large school of boys present, must be an excellent disciplinarian. There must have been over forty boys present on the day I visited the school, all over nine years of age, I judge; some of them were large boys, and they all seemed to be under the most perfect control.

They were working at practical arithmetic, and, what little I saw of it, displayed proficiency in the pupils and excellent drilling on the part of the teacher.

I was not tempted to prolong my visit to any great length by the extreme cordiality of the teacher, but, in justice to that gentleman, I must state that he kindly promised me a copy of the printed history of the school.

The girls are taught by two ladies, members of the society of Friends, and the boys by a colored man.

The Sheppard School is another evidence of the interest of the Friends in the colored people. I quote from a letter from the principal of the school, Mrs. Sarah Alexander:

The Sheppard School, taught in Randolph street, above Parrish, is a "free school, under the care of Friends', supported by a fund left expressly for the education of the colored race and to clothe such as were needy. The donation was left by a member (Catharine Sheppard) of the Society of Friends. The school has been in operation since 1850; the number of pupils entered, 1,287—including 568 readmissions; average for ten years past, 80 per annum."

In Winslow street, between Race and Vine and Twelfth and Thirteenth, is the old "Wayger-street School," whose register number to-day is over 2,200.

Boys and girls are taught together in the lower department of this school, and a bright, merry-looking set of boys and girls they are.

From some cause probably the establishing of other schools near it, the attendance in this school is not as good as it once was. The average in the primary department is not more than 30.

This department is under the care of a colored lady, a pupil of the Institute for Colored Youth. The upper rooms of the school-house are occupied by the higher classes which are taught by Friends.

I listened to an excellent recitation in descriptive geography by a class of girls. Boys are not taught in this department. It is easy to see that these girls are under the care of Friends. Their quiet movements, gentle tones and brief, concise manner of relating things, betray the teachings of the gentle Quakeress. The oldest (colored) public school in the city is the Sixth and Lombard school for boys and girls.

According to the memory of a pupil who left the school in 1828, "Bird's School" was established as early as 1820 or '21. It was first held in a little church in St. Mary's street, below Seventh, and was removed about the year '26 to the present site on Sixth street.

This is the only grammar school for colored children in this city.

Its first principal was Henry A. Cooper, succeeded by Mr. James M. Bird, the veteran teacher whose position (resigned by Mr. B.) has just been filled by Mr. G. B. Stockdale.

After saying that this is one of the oldest schools in the city, that it is the only *grammar* school for colored children, and that over seven hundred children attend it, I tell all that I know of the Sixth and Lombard street School.

The first colored school to which colored teachers were appointed is the Ohio street School, one of the grade known formerly as *unclassified*, containing four divisions, and some two hundred and sixty or seventy pupils, between the ages of six and sixteen. The building is a plain one, and is rather small for the large number of children attending.

In '61, I think it was, Miss Cordelia Jennings commenced teaching, in her mother's house, a private school of some half-dozen little ones, which school was so successful as to elicit for Miss. J—— considerable patronage. The school grew so rapidly that Miss J—— could not accommodate all her applicants, and learning that the Board of Control was willing to assume the charge of such a school, she applied to that body for assistance with hers.

The Board was willing to make the school a public one, "but it would be a doubtful experiment—colored schools were not generally successful—there were a great many obstacles to overcome," etc. Finally the Board decided to try the "doubtful experiment," and after an obstinate contest between the Board and Miss Jennings about the principalship, which Miss Jennings wanted, and which the Board wished to bestow (with the accompanying $400 per year) upon a white girl.

"The doubtful experiment" (more *doubtful* than ever with a *colored* woman at the head of it) went into operation in a room rented by the Board for the purpose.

The Board continued to prophesy defeat and failure, and the "experiment" obstinately refused to fail, and grew so rapidly that before long Miss Jennings was obliged to have an assistant, and the building now occupied by the school was entered, with Miss C. R. Le Count (the present principal) as first assistant. The "experiment," encouraged by the ample room given it, continued to grow, and one by one large divisions were formed, and teachers employed for them—Miss Brown for the Third Division, and Miss Matthews for the Fourth.

Many changes have been made in it since it was first established. Miss Jennings its foundress, went to teach the freedmen in the Southwest, and Miss Le Count was made principal; Miss Matthews went South, and a New Yorker was appointed to her position. This lady following her predecessor, a graduate of a Massachusetts school, took charge of the Fourth Division.

There are two graduates of Eastern schools and two from the Institute for Colored Youth employed in the "doubtful experiment" of '63, which to-day, in '69, rejoices in all the robust vigor of a sturdy, full grown success.

Neither children nor parents should ever cease to remember with feelings of the deepest gratitude the noble girl whose persistent efforts have resulted in such a signal blessing as is the Ohio street School to the colored people of Philadelphia.

Miss Jennings' firm friend and able assistant, in her trials with the school was Mr. Lewis Elkin, controller of Seventh Section, who, with the directors, Messrs. Allison and Fell, should, I think be styled the patron saint of the school.

Ohio street is a small street running parallel with Lombard street, between it and Pine, and between Eleventh and Twelfth.

The school to which colored teachers were next appointed was the "Roberts Vaux Consolidated School," on Brown street, near Fourth. Mr. Jacob White was appointed principal, and Miss Sarah L. Iredell, since succeeded by Miss M. A. Masten, assistant.

As this school was established in 1836, the writer is not prepared to say whether its success is or is not the result of a "doubtful experiment." It is, however, a very fine school, ably conducted, as may be seen from its annual examinations, to which the public are always invited. Registering about 160, its average attendance for 1867 was 97.

In West Philadelphia, on Ludlow street, east of Forty-second, is another school supported by the Board of Control, numbering 94, with an average attendance of 60.

Owing to the extreme poverty of the colored people in that section of the city, the higher department is not well filled, and, except during the severest weather, is but poorly attended.

As soon as the weather is mild the poor children are obliged "to go to work to help mother and father." I wonder how, with the many drawbacks to its success, the school has remained a school, as its principal informed me it had, for over eighteen years.

It is taught in the basement of a little church, a room, or rather two rooms, badly lighted, badly ventilated, and damp enough to kill teachers and scholars with consumption.

The church, I understand, belongs to colored people, and they ought to be heartily ashamed of themselves for suffering those basement rooms to remain in the condition they are.

They certainly cannot complain of insufficient funds with which to repair. The Board of Control must surely pay them for the use of the room, and the heat from the school-room stoves certainly is some saving in the matter of heating their church, up-stairs—so there is, in my judgment, no excuse for them. The plan upon which the room for the primary department is arranged is a high compliment to somebody's judgment—the desks are so arranged that the children's backs are toward the teacher! It is altogether a most miserable room; seventeen by twenty feet (it was measured while I was there) with the remains of a partition still standing; one corner rendered useless by a clumsy stairway; a stove in precisely the spot where it ought not to be, and the two windows so arranged that teacher and scholars must either take heavy colds or suffocate.

There are seats for twenty-four, the daily attendance is about forty.

The yard deserves special mention; it is the grave yard belonging to the church, and on the day I visited the school was so muddy that the children could not play in it, and were learning lessons other than those taught in the school-room, in the street.

Poor children! with so few attractions about their school it is a wonder they can be kept in it at all.

This is the only colored school whose teacher I have heard complain of inability on the part of the pupils to attain proficiency in arithmetic.

Even were the doctrine of the African's inability to study mathematics not already exploded, a glimpse at the rising generation of colored people, through their schools, would give it a serious blow, and I must crave the indulgence of the lady in whose charge the West Philadelphia school is, when I say that either their meagre opportunities for attending school operate against their improvement in arithmetic, which requires constant application, or, with all due deference to their teacher, they have not been fairly tested.

Indolent the colored people certainly are (I am sorry that truth compels me to admit it), but incapable they are not, and I never will admit it till it has been satisfactorily proved that there never was a George B. Vashon, a John M. Langston, or a Frederick Douglass. Neither of these men is celebrated for excellence in mathematics, but the people who can study *law* can certainly study arithmetic.

The last "doubtful experiment" tried by the Board of Control, was commenced in April '68 in the Bethany Mission House, on Brandywine street, above Fifteenth, between Spring Garden and Green streets. An attempt, which failed, however, was made some five or six years ago, when the Board provided every requisite for a school, and actually started one in the old Bethany Mission on Nineteenth, near Spring Garden street.

The failure was not attributable to the neglect or indifference of the colored people, however, but to the incompetency of the teacher.

The present school bids fair to rival the Ohio street School in time; in April, at its commencement, the register was 13, to-day it is over 100. It is to the philanthropy of Messrs. John W. Clark (controller) and George F. Gordon (director), that the colored people of the Fifteenth section are indebted for the establishment of the Board of Control of the Bethany Public School. The building is pleasantly situated, is newly furnished, well lighted and nicely heated. There are seats for 68, but in all but the severest weather the attendance frequently exceeds 70.

The children in this section (the Fifteenth) labor under, perhaps, greater disadvantages than those of any other section in the city. Poverty and ignorance have combined to make these people more completely outlawed, if possible, than those of the lower sections. "Sixth and Lombard," "Seventh and St. Mary," and "Seventh and Shippen" are famous. If Pearl and Carlton streets are not equally famed, it is not because they do not deserve to be,

Only those who, like the benevolent Friends of the section, have interested themselves in behalf of the wretched people, can form an idea of their miserable condition. I speak, of course, of the people as a class. It is to the Friends that they are indebted for the Mission which was organized in 1856, and which has been laboring at the noble work of reformation ever since. A great number of the day school scholars at Bethany are members of the Sabbath school taught in the upper part of the building.

Want of proper clothing, and all the other attendants of poverty, operate sadly against the success of a day school, but the people, seeming to appreciate the need of education, evince an earnest desire, and seem to make strenuous efforts to keep the children at school.

To you who catch through this article a glimpse of the condition of many of the colored people in your midst, teaching them seems, I suppose, like the most difficult of missionary labor. Let me hasten to undeceive you: There is no people under heaven more susceptible of improvement than this same colored people.

"The law of love is good for all," and peculiarly good for this acutely sensitive and exceedingly impressible people. If one depended solely upon the faculty for IMITATING, so characteristic of them, he might expect an excellent result, but they really possess talent—are a reasonable, thinking people.

"The child is father of the man," and you have but to look into their schools to see that we are to expect in the next generation remarkable fine colored men.

The children of these schools do not appear to me to differ very materially with those of the white schools: The boys are as noisy and boisterous, "in for" as much fun and as little study; the girls as talkative, and on occasions, as demure as those of the other race.

West of Ninth street, on Shippen, stands the large and handsome building known commonly as the High School, the real name of which, however, is the "Institute for Colored Youth."

For a sketch of the history of this school I quote from an address delivered at the annual Commencement of the Institute for the year '64:

"The original fund upon which this institute was founded came, like many other goodly gifts for the amelioration of the colored man's unfortunate condition in this country, from a member of the Society of Friends, a people whose proverbial sympathy and charity for the oppressed, whose consistent opposition to ignorance, intemperance, war, and slavery have rendered their name inseparable from our heartfelt gratitude and respect.

"The honor of first conceiving the feasibility and utility of such an institution belongs to Richard Humphreys, of Philadelphia. It was he who left the first fund of ten thousand dollars for its establishment. When the legacy came under the guidance of the Society, in 1837, it had amounted to $13,212. Up to the time of the second meeting of the Society, in 1838, it had been increased by individual donations to $16,290. With this sum as a basis, the Institute for Colored Youth procured its charter from the Legislature of Pennsylvania in 1842.

"Its primary objects are the education and improvement of colored youth, male and female, to act as teachers and instructors in the different branches of school learning, or in the mechanic arts and agriculture.

"The corporation, according to a provision of the charter, consists of members of the Society of Friends. The government of the affairs and the control of the funds of the Institute are committed to a board of managers, consisting of fifteen members, these managers being members of and receiving their appointment from the corporation."

Since Mr. Catto's address was delivered the Institute has made rapid strides towards a full collegiate grade. He states that "the course of study is similar to that pursued in high schools, including an acquaintance with Latin, Greek, and geometry and the trignometries." To-day the prescribed course of study is far in advance of that of 1865. The attendance, too, which in 1865 was a little over one hundred, is, I think, nearly if not quite double that number now.

Besides the Institute and the other schools of which I have spoken, there are within the limits of the city some two or three others: one at Frankford, taught by a graduate of the Institute, numbering some 70 pupils, and averaging some 35 in daily attendance.

Another in Kingsessing (Twenty-seventh section), taught by another graduate of the Institute numbering 49, with an average attendance of 30.

Another at Seventh and Dickerson streets (First section), taught by a white person, numbering 42, averaging in daily attendance 39.

On Catharine street near Eighth, in the building known as the House of Industry, is a school for colored children, whose principal is a pupil though not a graduate of the Institute. This school, in which the children are not only taught but clothed and fed, is supported entirely by two ladies, members of the Society of Friends.

Much more might be said of these schools where are taught the children of a people of whom, spite the intimate relations existing between them and the white people of this country, little seemingly is known by the very people who were instrumental in bringing them here.

But with only a few minutes at my disposal, during a busy day, in which to hastily throw together such facts as I have presented in this article, it is impossible to write a more comprehensive account. I can only hope that what I *have* written will interest some one in preparing and presenting to the people of Philadelphia a lengthy and exhaustive article on what to me is a never-failing source of interest—the colored schools of the city.

CAPITAL PUNISHMENT.

To the Friends of Penal Reform in the State of New York:

THE law of Capital Punishment is to be placed upon trial before the Legislature of your State during its present session. That the statute of blood for blood has so long enjoyed a *respectable* old age is no evidence of its continued usefulness. That it is the offspring of a cruel and barbarous age, and has so long been fostered by "ambitious tyrant and cunning priest," is no reason why it should become the adopted child of Christian civilization. In a rude and uncivilized condition of society, when the resources of civilization such as we now have at command were entirely wanting; when men dwelt in tents and led nomadic lives, and were destitute of the necessary means of restraining the liberty of the criminals, such as our reformatories and prisons now afford, that there may have been a necessity for the death penalty, it is not my present purpose to discuss. That it is no longer needed in our age and generation; can be successfully established, and by the most indubitable proof.

When the advocates of the gallows urge its retention on grounds of "public policy," it would be well that the reasons which go to make up this "public policy" should be severally presented. Does the gallows inculcate a respect for human life? Is the hangman's rope a potent lever in repressing crime, and in promoting virtue among the people? Does the experience of the past point to any such beneficial results? History, facts, experience, all say nay. When a Christian State, boasting a high civilization, professing intelligence and wisdom, and imbued with the spirit of charity and benevolence, undertakes to punish *crime* by *imitating* it, it sinks to the *level* of the criminal, and has given abundant proof that it has not entirely risen above barbarism. When society undertakes to illustrate the sacredness of human life by judicially murdering the criminal, it is guilty of a strange inconsistency. As well undertake to illustrate the value of property by burning everything combustible. Government is an educator. When it shall stand upon the broad principle that human life is a sacred creation of Diety, and that the commandment "Thou shalt not kill," is as binding upon human Governments as upon the individual man, then may we look for a decrease of crimes against human life. On this point the subjoined letter from John Bright will be found very interesting:

ROCEDALE, January 3d, 1869.

M. H. BOVEE, *Esq.*

DEAR SIR: I do not think the punishment of death is necessary to the security and well-being of society; and I believe its total abolition would not tend to increase those crimes which it is now supposed by many to prevent. The security and well-being of society do not depend on the severity of punishments. Barbarism in the law promotes barbarism among those subject to the law; and acts of cruelty under the law, becomes examples of similar acts done contrary to the law.

The real security for human life is to be found in a reverence for it. If the law regarded it as inviolable, then the people would begin also so to regard it. A deep reverence for human life is worth more than a thousand executions in the prevention of murder, and is, in fact, the great security for human life. The law of capital punishment, whilst pretending to support this reverence, does, in fact, tend to destroy it.

If the death penalty is of any force in any case to deter from crime, it is of much more force in lessening our chief security against it, for it proclaims the fact that kings, parliament, judges, and juries may determine when and how men may be put to death by violence, and familiarity with this idea cannot strengthen the reverence for human life.

To put to death for crimes, civil or political, is to give proof of weakness rather than strength, and of barbarism rather than Christian civilization.

If the United States could get rid of the gallows, it would not stand long here. One by one, we "Americanize" our institutions; and I hope, in all that is good, we may not be unwilling to follow you. I am, very truly yours,

JOHN BRIGHT.

Of the many popular fallacies which have entered largely into the composition of human laws that of attributing the penalty of death a peculiar efficacy in repressing crime stands chief and foremost. That the menace of death has prevented the commission of crime in many instances may be admitted; that a milder penalty would have been of equal—if not of greater—deterent force can be established by the experience of those States which for many years have been rid of the gibbet. The fear of death is but lightly impressed upon the human mind. Men fear death only when it is impending. Its menace by human law inspires no particular dread, for Nature's unchanging law has decreed that all shall die. Lord Bacon, on this point uses the following language: "There is no passion in the mind of man so weak but it mates and masters the fear of death." Men rarely fear death except when brought vividly before them. The lessons of our recent war clearly illustrate how little men fear the "King of Terrors." A million or more men voluntarily entering the army to face death upon the battle-field—enlisting to shoot and to be shot at—the considerations may have been patriotism, love of adventure, hope of promotion, pecuniary gain, or whatever influences conspire to direct human action, but all tending to establish the important fact that death is not feared except when it is absolutely impending. The well-attested fact that there are at least seven suicides to one homicide substantiates this point.

The value of a penalty depends mainly upon the uniformity with which it is enforced. The thorough enforcement of all laws is the best test of their efficacy. In their nature they must be adapted to the condition, the wants, and the temper of the people who are to see them enforced; for if they are disapproved by the people, and public sentiment so affects judges and juries as to render their enforcement inoperative, the deterrent force, which they may have formerly possessed, is so far lessened as really to afford to crime an immunity from punishment. This was the case when England punished capitally the crime of petty larceny. The laxity with which the law was administered, the repugnance with which it was regarded by the people, and the manifest determination of juries to acquit the criminal in the face of the most positive evidence of guilt, tended largely to increase those crimes which the menace of death sought to prevent. The very severity of the law, in punishing with death the crime of petty larceny, rendered its administration abortive, and thus indirectly gave to crime of that degree the fullest license for its commission.

IF, then, penalties are established for the repression of crime, it seems clear that those penalties which shall be most rigidly and most certainly enforced, will prevent the commission of crime where the uncertain penalty, or the laxly administered law, will not. And it is just here where is found one of the gravest objections to the death punishment as a deterrent of crime, viz: the law cannot be uniformly enforced. The repugnance in the minds of the people to its revolting features has become so great that juries are unwilling to convict, judges to sentence, and sheriffs to execute; and with every conviction comes the struggle between the *merciful* element on the one hand and the *retributive* element on the other. If the people cannot save the life of the criminal through the action of the jury, the "fountain of mercy" is besieged; and where they fail of success in the jury box, their triumph in the Executive Chamber is frequently assured. Lord Brougham's observations of the administration of the law of capital punishment in England, drew forth from that great statesman the following remark: "It is most discreditable to any men intrusted with the power, when the governed turn around upon their governors and say, 'your laws are so cruel, or so foolish, that we cannot, and will not enforce them.'" Prof. T. C. Upham of Bowdoin College, Maine, seemed to entertain a similar view. He says: "The difficulty of procuring capital convictions is increasing, and it is confidently anticipated that capital punishments must cease in this country, if for no other reason, because they cannot be carried into effect."

An elaboration of the many arguments which might be urged against the farther retention of the "brutal law," cannot, at this time, be indulged; nor will allotted space permit the introduction of the necessary proofs, now in hand, from State Prison Commissioners, clearly establishing the much desired information that in those States, which many years since abolished capital punishment, there is found a marked decrease in the number of those crimes termed capital. A future communication will embrace these facts.

During the winter of 1860 I had the honor of canvassing a large portion of the State of New York in behalf of a movement then pending in the Legislature to abolish the punishment of death. Toward the close of the session the Select Committee of the Assembly, to whom were referred the many petitions on this question, reported a bill and *unanimously* recommended its passage, *unconditionally* abrogating the penalty of death. Under the leadership of the Hon. Burt Van Horn, Chairman of the Assembly Committee, the bill was speedily pressed to a vote, and carried by a triumphant majority. The advocates of the gallows fearing, and with just cause, the passage of the bill by the Senate, tendered a compromise bill, which was accepted in a spirit of magnanimity by the friends of "repeal." Mr. Van Horn, the champion of "repeal," himself moved a reconsideration of the vote by which the bill had passed the Assembly, and proposed the substitute bill which passed both Houses and became a law. The provisions of this law were similar to the capital punishment law of Maine, which sends the criminal, when convicted of a capital offence, to the State Prison for one year prior to execution, then to be hanged whenever the Governor may see fit to issue a warrant for the execution, the issuing of the warrant being entirely optional with the Executive.

For two or three years this law was in force in New York, during which time no execution took place under its provisions; but the factious opposition which it met at the hands of the capital punishment judges of the State, who alleged certain defective properties in its enactment, together with the surgings of popular passions in connection with our civil war, led to the reenactment of the "vindictive law."

During the past month I have been honored with pressing invitations from prominent and influential citizens of your State asking my cooperation in behalf of the movement about to be inaugurated, which contemplates the repeal of the "brutal law." To these solicitations I yield cheerful acquiescence; and, during the intervening months from this period until the final adjournment of the Legislature, I pledge the "cause" whatever of energy or ability I may possess.

Let no feelings of timidity or doubt possess the minds of our friends, nor fears be entertained of the preoccupancy of the public mind by other and graver subjects; for our question shall be promptly carried to the "front," and *that* consideration which its merits demand, shall be fully accorded it by the Legislature now in session. Let petitions be circulated throughout the length and breadth of the State, and be at once forwarded to the Legislature, calling upon the law-making power to yield to the demands of the people. Various influ

ences will conspire to retard the progress of the *anti-capital punishment* movement; but these must be resisted and overborne. The elements which cluster around the "prize-ring" and kindred institutions will be arrayed in favor of the gibbet; for, in gratifying the brutal feelings of man's nature, the gallows stands unrivalled. A large proportion, perhaps a majority, of those churches termed "Evangelical" will, judging from the past, clamor for the retention of the statute of "blood for blood;" and it must be admitted that no punishment ever inflicted by human tribunals is so well calculated to minister to the *retributive* element so fondly nurtured by many of the so-called Christian Churches, as the infliction of the penalty of death.

The dictates of humanity, the principles of justice, and the demands of Christian civilization unitedly call for the abrogation of the barbarous law of capital punishment. The strength of our "cause," rests, not in the "Mosaic Code," but in the precepts and teachings of the Christian religion. The success of the proposed movements depends upon the energy and determination of its friends who, it is believed, will adopt the necessary means to secure the triumph of the measure.

Invitations to lecture in the cities and larger villages accessible by railroad may at once be addressed to me at Albany, N. Y. Responses to such invitations will be made on and after the 20th inst. It is particularly understood that the lecture-room will be *free* to all, the individual expenses being defrayed by the *voluntary* contributions of the friends of the cause. MARVIN A. BOVEE.

CHICAGO, Jan. 14th, 1869.

EQUAL RIGHTS IN THE DISTRICT.

WE clip the following from *The Globe's* report of the proceedings of the Senate on Thursday, the 11th inst. It furnishes another illustration of Mr. Sumner's unwearied fidelity to the cause of the proscribed colored people, and we trust will this time accomplish the end hitherto thwarted:

Mr. Sumner.—If the Senator from Indiana does not wish to go on, there is a little bill which I should like to call up.

Mr. Drake.—I should like to call up one, too.

Mr. Howe.—I should like to call up several.

Mr. Grimes.—I suggest that the bill before us be postponed until to-morrow morning.

Mr. Sumner.—I move that the pending measure be passed over—informally if you please, I do not wish to displace it—and that the Senate proceed to the consideration of Senate bill No. 228. It is important that it should be acted upon this week. It will take only a minute.

Mr. Sherman.—I have no objection, if the Senator from Indiana does not feel like going on this afternoon, to let the bill stand over informally, so that it shall not lose its place.

Mr. Sumner.—Very well. I move, then, that the Senate proceed to the consideration of Senate bill No. 228.

Mr. Drake.—What is it?

Mr. Sumner.—A bill for the further security of equal rights in the District of Columbia. I will make one minute's explanation, and then the Senate will see that it ought to be passed. This is a bill which has already twice passed both Houses of Congress, but immediately before recesses, and it has fallen therefore from the President failing to return it with his veto, and from the unsettled condition of practice or of the law on such cases.

The Presiding Officer,—(Mr. Morgan in the chair). It requires the unanimous consent of the Senate to consider the bill at this time.

Mr. Drake.—I appeal to the honorable Senator from Massachusetts on behalf of a poor and most worthy woman——

Mr. Sumner.—Why should the Senator make that appeal to me? I appeal on behalf of all the colored people in this District, who request the passage of this bill.

Mr. Conkling.—Whether the objection should be made or not depends perhaps upon this which I should like to inquire: has not this bill not only passed twice, I think three times, but has it not become a law certainly once?

Mr. Sumner.—It has not; that is, it has not found a place in the statue-book, and the courts have declined to recognize it as a law; and under the circumstances it has seemed to me the best and the shortest way for Congress to pass it again, so as to remove all doubt on the subject.

The Presiding Officer.—Debate is out of order. Is there any objection to the present consideration of the bill? The Chair hears none.

EQUAL RIGHTS IN THE DISTRICT.

The Senate, as in Committee of the Whole, proceeded to consider the bill (S. No. 228) for the better security of equal rights in the District of Columbia. It proposes to repeal the word "white" wherever it occurs in the laws relating to the District of Columbia, or in the charter or ordiances of the cities of Washington or Georgetown, and operates as a limitation on the right of any elector of the District or of either of the cities to hold any office or to be selected and to serve as a juror, and it is to be unlawful for any person or officer to enforce or attempt to enforce that limitation after the passage of the act.

The bill was reported to the Senate without amendment, ordered to be engrossed for a third reading, read the third time, and passed.

FROM SOUTH CAROLINA.

NEWBERRY COUNTY, S. C., January 22d, 1869.

To the Editor of the Standard:

I WOULD be glad if you would publish in your "no concealment and no compromise" paper these two enclosures. The one "for *The Times*" is clipped from the *Unionville Times*. The other is extensively circulated through the mail in this county. My principal object is to have these documents contrasted with the *Round Table's* rather self-congratulatory article of Jan. 9th, 1869—headed "The Era of good Feeling." I hope that in his (*The Round Table's*) usual elegant and felicitous style, he will make the attempt to gloss over the spirit which dictated these documents. He calls in this article for "generous treatment for the conquered South," not recollecting I suppose, that black men are people, and that justice to them should be *attempted* before much generosity is extended to the feudal Bourbons in this country. Yours truly,

A SUBSCRIBER.

RESOLUTIONS OF JONESVILLE DEMOCRATIC CLUB.

From the Unionville (S. C.) Times.

Whereas, the recent overwhelming vote for the Radical nominees for President, has given full evidence to the world, of the total overthrow of the Constitution, the subversion of all the forms of our Republican institutions, and the reserved rights of the States who formed this compact; establishing in its stead a central consolidated government, with every indication of being supported and maintained by military despotism:

And whereas, it must now be evident to every white man in the late Confederate States, that all our humility, all our subserviency, all of our humble begging for peace, and just to be suffered to live a degraded and impoverished people, has only tended to excite the further hatred and oppression of a large majority of those citizens of the North, who have waged a most cruel, rapacious and bloody war against us:

And whereas, it is further evident, that whilst we acknowledge the returning sense of justice and kindness of a considerable portion of honest men North, yet it is plain that we cannot look or hope for any sympathy, any act of humanity, or any redress of our wrongs and oppression from a large majority who now hold in their hands the purse and the sword, unrestrained by any respect for Constitutional obligations: Be it therefore

Resolved, That as a means of self-defence and self-preservation, we, the members of this Club, do hereby reiterate, ratify and confirm the resolutions heretofore passed by us, (and enjoin it upon all good citizens to conform to and aid in the same), that we will not hire, rent land to, or in any way give employment to either, as mechanic or merchant, or in any occupation or calling in business, nor to any portion or individual of their family whose wages or profit shall enure or go to the benefit of any man, white or colored, who may have voted the radical ticket in the late election for Electors to choose a President of the United States.

And be it further *Resolved*, That whilst we hold the colored man, who abstained from voting, as harmless and not subject to the above resolution, yet we view the white man who voluntarily, and without some insuperable cause, absented himself from the polls, and thereby refused to vote, as having forsaken the status and rights of the white race, and subject to the same rule of treatment that may govern us towards those who have openly voted against us.

And be it further *Resolved*, That no tenant of land shall be allowed to introduce any laborers on a plantation who could not be employed by the proprietor in accordance with these resolutions.

[DEMOCRATIC CIRCULAR].

THE LAW.

Colored Democrats, you shall be employed at fair wages; you shall have houses to live in. You, in voting the Democratic ticket, have looked at what is your good. But, Dogan Radicals, you shall not be employed, nor shall you have houses to live in after the first day of January next. When an officer is elected to an office and takes an oath, then quits, the oath quits him. Take your name from that hellish Radical society list; you then quit the society and your oaths quit too. The oath you have taken is a bad oath; no Constitution for it. Join the Democrats—quit the Dogan Radicals; then you shall have work at fair wages, and you shall have houses to live in. *The Radical negroes shall not be employed. If any man in the District shall employ a Radical negro, or rent him a store house or a dwelling house, he shall be asked to leave; if he does not, the law will and shall be applied.* A merchant who has a black Radical negro clerking or drumming for him, cuts a nice figure in the community. Business men, are you not ashamed to have a black Radical negro waiting on you? If you cannot get a Democrat, do the work yourself; there are plenty of Democrats in the District—employ them. Robert Toliver did not vote—he was employed immediately at high wages. *If Lewis Butler had not followed in the footsteps of his great and good old master, Judge Butler, he could not get a room in the Town of Newberry; he is now well fixed at the hotel; he is a Democrat, and can get any place he wants.* All quit the Radicals. The white people are your friends. The Radicals are not.

All read to the colored people, then hand to your neighbor to read.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, FEBRUARY 20, 1869.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium-sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price of which is $2.50.

CONGRESS.

WE see the action of the Senate touching the Constitutional Amendment with great anxiety. The House had passed a simple measure, one covering all the ground that the people are ready to occupy. It answered completely the lesson of the war. Its simplicity gave it all the chance that exists for any form of Amendment being ratified.

Why was it not left in that shape? Leaving out of sight the manifest risk of attempting too much, the very fact of the little time left before the session closes, was warning enough to clutch at anything satisfactory and to run no risk of possible disagreement between the Houses. We wait further knowledge before indulging any conjectures as to the motive for this strange course of the Senate; before even suspecting that it grew out of any concealed hate toward the whole measure and was indeed a trick to defeat it. Whoever, in either House, gratifies some personal whim to the extent of defeating or even postponing this measure will incur the gravest responsibility. We exhort every man who professes himself a friend of liberty to drop all undue attachment to any form of words and to cooperate, heartily, earnestly, with the great body of the members in carrying through as promptly as possible, any form which includes the substance of a Constitutional protection to the votes and right to office of the colored race. That is the work of the hour. That is the lesson the war has burned in on the brain and conscience of the Nation.

To include with this, "Nationality, education, creed," etc., is utter lack of common sense. Such a total forgetfulness of the commonest political prudence as makes it hard to credit the good intentions of the proposers.

Our disappointment is the greater because we had reason to believe that the Senators who have this matter in charge, would be the last men to forget themselves at such a crisis. They have been timidly "practical," ludicrously tied up to precedents, when, in times past, we have urged them to some act which seemed likely to jeopard party. Then Sir Oracle was never more sententious, more full of "wise saws and modern instances" than they. The inch they were willing to move ahead was hardly visible to the naked eye. How they lectured us on the "too fast" and "too far" policy! Now in an emergency which calls for the most delicate handling, they tear up not one admitted abuse, but include in the grasp half a dozen obstinate prejudices, which no logic of events has loosened. For the first time in our lives we beseech them to be a little more *politicians*—and a little less *reformers*—as those functions are usually understood.

Perhaps we seem to some too urgent and pressing in this matter. Our urgency comes from an ill-defined conviction that we are living now in the easiest hour for the accomplishment of a Constitutional Amendment in this particular. Not that we have any fear of the *final* result. In time this measure *must come*. There our faith is fixed, rooted as the everlasting hills. But beside that the next year will be one extraordinarily busy in office-seeking and change, we feel confident that the next Administration will be a reactionary one—it will do what in it lies to tone down public anxiety and enthusiasm. Gen. Grant will break no pledges, because he has made none. But he will be felt as belonging to the *stand still* party. "The more trouble, the more lion," said the old workwoman. The trouble Johnson has given us has been a healthy irritant to Congress; kept its "lion" awake. The new Administration will give us no such help. If the South were sane enough to behave herself, we should almost despair. Our hope comes largely thence. Neither in the North do we see, nor in the Administration do we expect, any such intense earnestness as the hour seems to demand. We have never interpreted Grant's silence as indicative of excess of thought. He did not speak simply because he had nothing to say. So now he reveals nothing of Cabinet changes, because, we fear, he means to make very few. Those members who publicly insulted him by a charge of falsehood, will no doubt have leave to retire. They are neither of them of any importance, not even McCulloch. No matter who goes into the Treasury, the public has fixed its financial policy. Neither greenback nor coin-doctors can alter it, whether they be in office or out. And if Porter succeeds Welles, and the martyred Bowles succeeds Randall, nobody will note it but the Almanac makers. We imagine Mr. Seward will not be allowed yet to recruit at Auburn, unless Adams dons his mantle—fit Elisha for such an Elijah—since he avows himself convinced that we are bound to leave the South alone and not INTERFERE (?) with her any more.

Our guesses may prove all wrong and be shown so even before these words are printed. But we shall be as much delighted as surprised if any men are selected so different from those we have named as to convert us to a belief in Grant's thorough acceptance of the lesson of the war. The man who went to Mr. Senator Fessenden for counsel how to conduct himself during the canvass is not likely to seek counsel of Mr. SUMNER and his friends how to conduct himself in the Presidency. He is far more likely to "stand still." Men fret at what seems his cruel and childish silence as to his Cabnet during these long months. Our belief is he has had nothing of importance to tell. We are to go on with those same gutta-percha Statesmen who were dead weights on Lincoln and easy tools for Johnson. The only thing that saves us from McCulloch and Wells is that, in a moment of forgetfulness, they ciphered wrong and insulted the coming man in their zeal to pander to the dispenser of good things.

All this considered, we are terribly in earnest to improve every moment before a too credulous Nation flings itself at the feet of its idol, dreaming that it entrusts its grave interests and its honor with a "mind capacious of such things,"—sure to wake soon and find that it mistook prudent silence for profound wisdom. Senators, add to the House Amendment words guaranteeing the right to office as well as the right to vote; give us that at once—and saving time, save all.

WENDELL PHILLIPS.

LAND.

THE almost universal desire for land among the Freedmen is spoken of by correspondents from all parts of the South. The large estates of rebels, as we have often hitherto urged, ought to have been confiscated and sold out at nominal rates to the Freedmen, and to others, who would become actual settlers and cultivators of the soil. The golden opportunity for this benificent action on the part of the Government has passed. What is done now must be mainly by associations and private individuals.

With anything like a stable government re-established in the rebellious States upon the basis of "free labor and free men," we hope liberal-minded capitalists may be induced to buy desirable Southern lands, now offered at low rates, and, upon easy terms of payment, put them within the reach of the willing colored laborers, who wait anxiously an opportunity to gain homesteads by honest toil, and who would maintain their political freedom by having land of their own, and so be enabled to vote, without the fear of starvation for themselves and their families as a penalty.

Wherever colored men and their true friends are in the ascendancy in the State Legislatures, we hope they will see to it that the land monopolists are made to bear their full proportion of taxation for free schools and needed public improvements. If too much land should thereby become burdensome, and its holders become willing, or forced, to sell, so much the better.

We observe that in Mobile, Ala., a very successful cooperative store has been established, where colored and white purchasers have equal advantages. We hope to see this method of associated labor and capital turned to good account in the purchase and cultivation of Southern land by and for the Freedmen. As an illustration of what has been done in England, and what may be done in this country, we extract from an article entitled "Cooperative Farming" printed in the Birmingham (Eng.) *Daily Post*, the following:

"At Assington there happens fortunately to be a landowner who, with a heart above squirearchy, has been desirous of giving labor a chance of showing what it can do on its own account. This gentleman is Mr. J. Gurdon of Assington Hall. We give the name particularly, because it deserves to be recorded among those which are associated with the best and kindest efforts to assist the people of this country towards reaching a condition of independence and self-reliance.

"In the year 1830, Mr. Gurdon let a farm of sixty acres of medium quality land to a modest association of fifteen farm laborers, who constituted themselves into the Assington Cooperative Agricultural Society. Each of the shareholders contributed £3 as capital, and Mr. Gurdon advanced the society a sum of £400 on loan. This would hardly be regarded as money enough to work the farm to advantage—it being a rule that farms require £10 an acre of capital—but the business proceeded successfully nevertheless. The holding has since been increased up to 130 acres, on which the rent is £200 a year, in addition to tithe, rates and taxes. With the extension of land there has been an increase of shareholders, the number at present being twenty-one. These men must all be laborers, residing in the parish, removal to a distance of three miles involving immediate sale of the share. The members are also required to join the local Benefit Club.

"The affairs of the farm are managed by a committee of four, the practical direction resting with a bailiff, who receives a shilling per week in addition to the pay to which he is entitled as a laborer on the farm. The whole of the members cannot be employed on the farm, nor does there appear to be any distinct rule as to the engagment of labor; out it is understood that a cooperator should, if out of work, have the preference in case of a vacancy arising. Two fresh members are elected on the committee by rotation every year, and they are chosen by ballot. As regards the farm, it is held on a fourteen years' lease, and the time for renewal is on the point of arriving. It is cultivated on the four-course system, without any interference by the landlord other than is customary with regard to tenancies in general. So prosperous has the business been that not only has Mr. Gurdon long been repaid, but the £3 shares are worth £50, and the society owns all the stock and implements on the farm, comprising 6 horses, 4 cows, 110 sheep, and from 30 to 40 pigs. The strength of hands employed consists of five men and two or three boys. The buildings are kept in repair by the society, with rough materials supplied by the landlord, and the society maintains a fire policy of £500.

"Such is a brief sketch of the first established cooperative farm at Assington. The second was founded in 1854, and, being so much younger, is not as yet quite so prosperous as the other. The members of the company are entitled the 'Assington Cooperative Agricultural Association,' a name which distinguishes them from their neighbor. There are thirty-six of them, and their shares, originally £3 10s., now bear the value of £30 each. This society also owes its origin to the considerate benevolence of Mr. Gurdon, who began, as in the other case, with lending £400 to start a capital fund. The concern is, however, now out of debt, and the stock valued at £1,200, belongs to the members. The farm, which consists of 212 acres, is held at a rent of £325. There has been but little division of profit, but the alteration of circumstances from owing £400 to owning £1,200, exhibits a highly satisfactory result."

NOTES AND COMMENTS.

The report of the Boston SUBSCRIPTION FESTIVAL will appear in the next issue of THE STANDARD.

THE PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY held its thirty-fifth Annual Meeting on Thursday, the 11th inst. An interesting account of the proceedings will be found in the letter of our Philadelphia Correspondent. The Annual Report, by MARY GREW, we hope soon to present to our readers.

We invite the attention of Senators and Representatives, and also of clergymen and church members generally, to the timely action of the FREE CONGREGATIONAL SOCIETY of Florence, Mass, in memoralizing Congress for immediate legislation, and to adopt Constitutional amendments to secure and gaurantee political rights of disfranchised colored men and of women. We hope the memorial will be heeded at Washington. At any rate the Free Congregational Society by this action in behalf of human rights has furnished an example to other religious organizations by which they will do well to profit. As many of our readers are aware, the minister of this Society is CHARLES C. BURLEIGH.

The House of Representatives voted on Monday not to accept the Senate's Constitutional Amendment, and a committee of conference was called for. No committee has yet (Wednesday a.m.) been named, and no further action taken. From the present aspect of the situation it looks very much as though the disagreement was intentional; and as though the unpardonable delay of the Amendment was a part of the circumlocutory method of "How not to do it." What is wanted is a simple, explicit Amendment which shall guarantee the right to vote and to hold office, and prohibit all invidious distinctions on account of race or color. If there be a will, we are sure a committee of conference can easily find the way, to compass this end. The remaining days of opportunity are few and swiftly passing. Woe will be unto the men who cause the failure, if the right sort of an Amendment be not adopted.

The claims of women to equal political rights are, we are glad to learn, being systematically and very effectively urged upon the attention of the New England Legislatures, now in session. LUCY STONE and Mrs. ELIZABETH B. CHACE delivered addresses before the Judiciary Committee of the Rhode Island Legislature, in the presence of a very crowded audience, on Tuesday the 9th inst, and an address was also read by Miss RHODA FAIRBANKS, prepared by Mrs. PAULINA W. DAVIS. By invitation of the Executive Committee of the Rhode Island Woman's Rights Association, LUCY STONE will repeat her address in the City Hall, Providence, on Friday evening, the 26th inst.

On Thursday, the 25th inst, LUCY STONE and Judge HOAR are to have a hearing before the Judiciary Committee of the Massachusetts Legislature in behalf of woman's enfranchisement. WENDELL PHILLIPS and others will address the same committee at a later date.

Gen. Grant, on the occasion of receiving his official notification of his election as President, made a speech. That he may spare the sensibilities of the gentlemen who are to be invited to seats in his cabinet he decides not to make any public announcement, or even to apprise these gentlemen themselves until about the time he shall send their names to the Senate. He avowed his interest in the collection of the revenue, in economy, and retrenchment; but said nothing of the still unsolved problem of reconstruction, and of the cause of freedom. Hundreds of thousands of colored men in the Border and Northern States, many of whom helped to fight the victorious battles of the armies he commanded, are still disfranchised, and millions of the colored people of the South yet live under a "reign of terror," perpetuated by the spirit of slavery; but of these things he had nothing to say. "Out of the abundance of the heart the mouth speaketh."

PERSONAL.

Mrs. F. E. W. Harper lectured in the course of the Young Men's Christian Association at Northampton, Mass., on Monday evening last. Her next engagements are in Pennsylvania.

Miss C. K. Sargent, a daughter of Rev. John T. Sargent, of Boston, who goes abroad as a student of art; Mr. H. D. Linton, a brother of Mr. W. J. Linton the English artist, himself a superior engraver; and Richard D. Webb, of Dublin, were among the passengers from this port by the "City of Baltimore" on Saturday last.

Sallie Holley lectured to a large audience in Wilmington, Del, on Sunday, the 15th inst. Writing from Wilmington, in a private note, Miss. Holly says:

"It is delightful to see Thomas Garret at eighty years—so well and bright—his interest and sympathy with our great Cause as full fresh and unfaltering as ever. He has the names of nearly *three thousand slaves* he helped to a land of Freedom! What a crown of rejoicing."

The Quincy (Ill). *Whig* says:

"We learn that W. W. Thayer, for some months past a resident of this city, but formerly connected with the Hannibal *Courier*, and the St. Joseph *Union*, is about to accept a position upon the editorial staff of the Missouri *Democrat*. Mr. Thayer has established a reputation as one of the most forcible and thorough-going Radical writers in Missouri, and we are gratified to know that his services are still to be retained in connection with the press."

Mr. George Riker, of New Philadelphia, Ohio, in sending us a renewal of his own subscription, and a remittance for a new subscriber, adds: "I want THE STANDARD, and I want, if you can afford it, Mrs. Lydia Maria Child's Romance of the Republic. God bless Mrs. Child. I never knew her to write any thing but good sense—and she is especially sensible when she says we *now* need a paper that speaks the truth boldly."

The *Springfield Republican* says:

"Mrs. Julia Ward Howe, whose genius and wit are more widely appreciated than the devout and catholic spirit which is as truly hers, read a religious discourse to a large audience in Boston, Sunday afternoon. Among her hearers were Dr. Hedge, Prof. Agassiz, Speaker Jewell, George W. Curtis and many more who were attracted by personal friendship as well as by an interest in what she had to say. It was her first appearance in public as a religious teacher, we believe, but we trust it is the beginning of a public career for which she undoubtedly has a calling beyond that of most divines. Why should the voice of a woman, teaching and exhorting from the pulpit, be so strange in our ears? The sect whose history is the most honorable and the most apostolic—the Society of Friends—has always numbered women among its preachers; and what names are more truly revered than those of Elizabeth Fry and Lucretia Mott."

Mrs. Ella Davis Rockwood of Boston recently gave the opening lecture of a course that was to be at New Hamburgh, N. Y. Her "radicalism" proved the death of the projected lecture course, as will be seen from the following, which we clip from *The Boston Commonwealth*:

"Some folks think the Lyceum has conquered a peace everywhere. But New Hamburgh, N. Y., still holds out. Our friend, Mrs. Rockwood, lately opened a course of lectures there with her "Young America"—a moderately loyal talk, nothing more. The deacon who owns half the town and all the church did not like it. He swore most unevangelically that he 'would as lief shoot her as a cat,' and forthwith shut up his church against all lecturers. So the course is strangled. The hotel-keeper, who, when the lecturer arrived, was all smiles and courtesy, after the lecture refused coal and food! The committee, however, behaved like gentlemen, so we hear. How near New Hamburgh is to 'Sleepy Hollow' we don't know; but evidently Mrs. Rockwood wakened the Rip Van Winkles of New Hamburgh in a most unkind and untimely way."

The Commonwealth, of the 13th inst. says:

"We mentioned last week the pleasing incident of the entertainment, tendered to Messrs. Menard and Sims by Mr. J. B. Smith, and which reflected so much credit on the generous host. Another incident in connection with the visit of these Southern gentlemen should not be omitted. They were, by special request, the guests for five days of the Rev. and Mrs. John T. Sargent, at their hospitable mansion on Chestnut street—and act as delicate and honorable as any that could be evinced towards them by any person. When we remember that there is not a public house in Boston that would receive such guests, at least admit them to the public table, and that comparatively few white persons in the city would desire their company in their families, this consideration on the part of their hosts becomes more marked and creditable. It must be a pleasing reflection to the gentlemen that the roof which covered them during their visit to Boston, has also protected some of the most gifted in eloquence, scholarship and piety which our city can boast. In this connection we may say that Senator Sumner invited Mr. Smith, in case he visited the national colored men's convention at Washington, recently, to accept his hospitalities as his permanent guest."

Our Washington Correspondence.

WASHINGTON, D. C., February 16th, 1869.

THE "industrious fleas" who concoct "specials" for the New York papers, have declared that the "trading politicians" are all chagrined at the nature of Grant's reply to Senator Morton's somewhat fulsome announcement of the official result. At the risk of being considered a "trading politician," by any or all of the aforesaid "industrious fleas," I am constrained to express my regret at that reply, or rather to declare that it only helps to confirm more strongly a feeling which has been growing greatly, and from which I have never, like many others, been free; that Gen. Grant has become thoroughly possessed with the idea, that so far as administrative details are concerned, he alone is responsible, and that he means to control them without regard to political opinions or party associations, other than that very vague and indefinite one of patriotic good feeling. The laws as framed by Congress, President Grant *will* execute; but it is becoming daily more and more evident that he intends to choose for himself the instruments of such execution.

Without regard to Cabinet speculation, or probabilities, there is a wide-spread fear existing in the minds of the soberest and most sagacious public men of the Republican party here, that Gen. Grant has set up for himself the idea that he can run the administration to the formation and direction of which he has been called, *without* regard to party, political associations, or even principles—further than that those he appoints shall have been loyal. There are plenty of men ready to flatter and praise such a determination. There are journals, like the *Tribune*, ready to suggest that Cabinet officers shall be selected as a General selects his staff—simply for their capacity to execute an order when given them, and to keep up the routine work that falls to their respective positions. Perhaps this may be a wise policy—it might once have been—but to me it seems dangerous, sure to be resisted, and likely to lead a strong-willed man into autocratic acts.

Party necessities do not trouble me much as an Abolitionist, but as means to accomplish ends they are very important. In the field of political action two principles have antagonized and still are to contend. They represent antagonisms of the most divergent character. The one struggles for America and its Democratic possibilities;—at least to a large extent—and the other represents the reverse of this. Now the men who have labored and defended either of the parties that for the last twenty-five years have upheld these divergencies are to be trusted or rejected now as leaders, as one sustains either set of views and convictions. Whoever supposes that we have reached the end of the contest with the spirit of slavery and caste, of imperialism, proves himself narrow, moleeyed, and without sagacity or foresight. We therefore want men to the front whose long bearing of the brunt of the Past's and Present's hot warfare—whose stalwart battling in the advance of the Army of Liberty—have won for them the confidence and reverence of the loyal people of America. Gen. Grant can ensure the continuance of that high regard with which he is now honored by selecting his advisers from among such honored and capable men; and he can destroy his own supporters, disrupture the Republican party, (to which if it has accomplished its work, I have no objection: But, has it?) and win only a larger meed of the same reputation that Tyler, Fillmore and Johnson have earned. I find the more considerate and faithful men here heavy at heart with apprehension—fearing, as one of them expressed it to-day that "Wendell Phillips will prove a true prophet once more."

I have written of the fears that prevail. I fear they have to much probability in them, and I doubt what follows. In passing let me suggest to those who sneer so profusely at "politicians" just now that they are only bringing another curse, like chickens to roost at home. Instead of deriding men who devote themselves to political affairs, we ought by acknowledging the great aim of political organization, learn how desirable and even essential it is that we bring to its study and management the highest ability and character, and in so doing lift the duty and make more inviting its performance. Political administration is in the largest sense, the organization of human society. In especial is the political organization of Democracy—or as Mr. Linton would prefer to state it—of THE REPUBLIC—the one great duty of this century. To deride the men who striving according to their light to accomplish this is to hinder its accomplishment. It seems but candid to affirm that in the main the Republican leaders have that duty in view, however, blind and dumb they may often seem to its highest needs.

How much some of them fail in their conception of the principles at stake and falter before their logical application was made painfully apparent a few days since when the Suffrage Amendment was up before the Senate. Those who desire to keep "posted" on impending contests, will do well to read the discussion over the Chinese population of the Pacific Coasts and Territories. It was simply disgraceful in tone, inhuman in spirit, cowardly in principle, and inconsequential in reasoning. Gov. Morton by the part he took in that debate proved conclusively his limitations.

His is the base egotism of race and scorn of a civilization not comprehended by him, which everywhere characterizes the English or Anglo-Saxon stock. So with the Pacific coast Senators. Frelinghuysen's objection was that of a bigot. The Chinese are pagans—Confucius and Mencius measured by the religious nine-inch rule of the Jersyman, and declared to be short of the standard—Plato and Socrates would fare hard at his hands I fear. Where's the con-sistency? This Chinese question is coming close on our heels. Would it not be as well to revise, as Mr. Baldwin of Massachusetts once suggested in a speech before the House, our conception of the relative value of the races? If we did, we might find that a civilization so great, so enduring, having such diversity in unity within itself, may have something worthy of consideration. It might appear that in this Continental alembic wherein all races are to be fused and mingled, proving thereby that there is no inequality in blood, no diversity of rights in race—that the Chinese—fruit of a wonderful civilization, with their patient industry and their quiet orderly lives, are not by any means an element to be feared, despised, or rejected.

The Constitutional amendment is in statu quo—like Mahomet's coffin hung in the air—between hell and chaos, I fear. Gov. Boutwell's objections were sustained by the House, and the Senate amendment was non-concurred in. The omission of the words "previous condition of servitude" was urged as reason for that action. Other objections were felt, most of them I fear restrictive in character. There is believed to be no doubt that a committee of conference will be agreed to, and that some form of amendment will be adopted by his Congress and submitted to the States. The reason of all this delay is apparent. Men have not yet reached that point where they dare yet to offer simple and positive guarantees for freedom. ASMODEUS.

Our Philadelphia Correspondence.

PHILADELPHIA, February 15th, 1869.

THE thirty-fifth annual meeting of the Philadelphia Female Anti-Slavery Society was held on Thursday last, at the Assembly Building. This must be near the close, if not the very last of a long series of meetings held by the Society in behalf of the great work of our day, and the members may congratulate each other in view of the approaching event that may be signalized as Freedom's crowning victory. They will hail with joy and gladness the grand consummation, and be filled with the spirit of rejoicing to realize that they live to witness the completion of their labors, and such a substantial triumph of the glorious cause. At this important juncture of affairs, while we anxiously await the nation's response to the pending great question, may no misfortune blast our joyous hope.

At the meeting on Thursday, the honored and noble woman who presided was among the number that organized the Society thirty-five years ago; and beautiful and bright is the example of Lucretia Mott in thus attesting her steadfast and unwearied devotion to the cause of freedom, justice, and humanity—an example which should be inspiring to all the young. The first Vice-President, Sidney Ann Lewis, was also at the meeting; and the Corresponding Secretary, Mary Grew, who read the first report of the Society, presented and read the thirty-fifth on this occasion, giving another shining example of rare devotion, faithfulness, and industry through these many years of struggle with oppression. She has labored well and earnestly from beginning to end, and her annual reports have been as uniformly excellent in their preparation as they have been valuable, as embodying a yearly record of the prominent events pertaining to the anti-slavery conflict. The readers of THE STANDARD will doubtless be favored with an opportunity of perusing this admirable thirty-fifth report, which, let us hope, will be followed by just one more on the day of jubilee.

After the reading of the report, Alfred H. Love made some fitting and acceptable remarks, commendatory of the long period of undeviating service performed by the Society, consistent throughout with the high standard proclaimed in the beginning, and encouraging to continued effort till the hour of assured victory.

Bright and vivacious words were also spoken by Edward M. Davis, whose hopeful nature is always inspiriting, and who—thankful for all that has been wrought, acknowledging the great merits of those who have been steadfast and foremost in the sublime work, and conscious of the cheering promise of final triumph—does not yet believe that we should lay off our armor and seek repose. Other work invites us in other fields of action and channels of usefulness, and our attention is called to various questions that affect the well-being of man, society, and the nation. He deplored the fact that so few persons were present under twenty years of age, and feared that too many young people were wasting—actually wasting—their lives, instead of incorporating their energies into the progress of the era, and embracing the many opportunities that offered for promoting the welfare of mankind.

Lucretia Mott also spoke, evincing her usual fervor in regard to good works, and the claims of various reformatory objects for our exertions in their behalf. She briefly adverted to the broad sphere of action open before us that calls for progressive energy, and encouraged her hearers to interest themselves in the weighty questions of reform that appeal to our notice.

She would have us be brave in well-doing, and courageous in our advocacy of the right. Her words were fraught with a beautiful incentive to action, tending to enkindle in our hearts a fervid determination to give our aid wherever humanity calls, and offer a willing allegiance to justice in whatever province of her empire wrong and outrage have usurped her throne.

The same list of officers were chosen that have acted heretofore—Lucretia Mott for President; Sidney Ann Lewis, Vice President; Gulielma P. Jones, Recording Secretary; Mary Grew, Corresponding Secretary; Annie Shoemaker, Treasurer; and Lucretia Mott, Rebecca S. Hart, Sarah H. Peirce, Anna W. Hopper, Hannah S. Stickney, and Rosanna Thompson the Board of Managers. W.

Our Boston Correspondence.

BOSTON, February 15th, 1869.

MR. UPHAM'S book on the Salem witchcraft, and Mr. Longfellow's presentation of the "New England Tragedies," seem to have caused a good deal of fluttering in some quarters, arousing several partisans of the Puritans to appear in their defence. This defence consists, in great part, of a presentation of evidence that they, (the Puritans), were no more ignorant, no more cruel, no more narrow and bigoted, and no more intent on obtaining "sole sovereign sway and masterdom" for their own ideas, than other governments and other people of their time; all of which I am willing to admit, only noticing that these portions of their character do not make out any very strong claim upon us for adherence to their manners and customs. But the last of these defenders, Hon. Joel Parker, L. L. D., of Harvard University, in a lecture delivered last week, took a bolder line of defence, carrying the warfare into the ranks of his opponents, and adroitly presenting his clients as plaintiffs instead of defendents.

This lecture, delivered in the Lowell Institute, in a course given by members of the Massachusetts Historical Society, was on "Religious Legislation and the Clerical Profession in Massachusetts." In the course of it Judge Parker said that the common declaration of historians, and the belief generally prevailing among men, that the Puritans persecuted the Quakers, were both of them utterly erroneous; on the contrary, it was the Quakers who had persecuted the Puritans.

Thinking, no doubt, that various facts of history conflicting with this hypothesis were probably present to the minds of his audience, Judge Parker proceeded to admit that the Puritans arrested and imprisoned the Quakers—fined them—whipped them at the cart's tail—cut off their ears—banished them—and hanged them; but, he proceeded to say, they did not persecute them! On the contrary, during all these transactions, the Quakers were persecuting the Puritans!

Judge Parker probably wishes to have it understood that the Quakers *began* the work of interference with, and annoyance of, the other party. If he can prove this, we are ready to hear the evidence; meanwhile, until such evidence is presented, I will suggest two aspects of the subject which have a fair claim to consideration.

The Quakers, not less than the Puritans, in leaving a country where their religious liberties were abridged and their religious rights violated, hoped to find a place for the unmolested worship of God, according to the dictates of their own consciences. They desired this just as much as the Puritans desired it, and they had a right to it as real and absolute as that of the Puritans to *their* worship. Yet, here in New England, the Quakers found the same hindrances to their worship, the same interference with their consciences, the same kind and degree of obstruction to their rights as men and Christians, as they had experienced in the old country; only here it was the Puritans instead of the Episcopalians who wielded the civil power against them. It was people fled, like themselves, from persecution, who, finding themselves a majority, and in power, now began to persecute. The Puritans, calling themselves disciples of Christ, were bound, by all the rules He gave, to treat their fellow-sufferers with kindness, and to make no infringement upon their liberty.

Again: when the Quakers found themselves obstructed and assailed in New England, just as they had been in Old England—saving that the persecution was conducted by Puritan Elders instead of by Bishops and clergy of the Church of England—they used by way of remedy that very course which, having been used by the early prophets of that Bible which the Puritans held up as the supreme law, should have commanded the respect of those Puritans. They did just what Jeremiah, and Ezekiel, and Hosea and Zachariah had done, making public protest, partly by words and partly by symbolic acts, against the injustice with which they were treated, and calling on the oppressive magistrate-clergy to repent and reform. Just as those elder prophets had done, they rebuked flagrant and open sin in the name o

the Lord, and called the sinners to repentance. They addressed the persecuting rulers just as Nathan addressed David, just as Shadrach addressed Nebuchadnezzar, just as Elijah addressed Ahab, just as Elisha addressed Jehoram. Just like all these men, unprotected except by the Lord's strength, they bore fearless testimony against sin in high places; and now comes a descendant (spiritually) from those old oppressors—for Judge Parker has been prominent for thirty years among the pro-slavery men of Massachusetts—to tell us that those who publicly and perseveringly denounced sin were *persecutors?*

The Sunday afternoon lecture in Horticultural Hall was delivered yesterday by Francis E. Abbott of Dover, who probably now prefers not to be call Reverend. This gentleman, joining from the beginning with the "Free Religious Association" in the advocacy of "Theism," is also one of the most prominent and zealous in that small minority of that body who regard Theism as differing from and opposed to Christianity. His discourse on this occasion was designed to set forth and justify this latter view, sketching a contrast between the spirit of Christianity and that of Free Religion. The former, he thought, was destined to decrease from this time, the latter to increase. A new faith, he said, is now arising, before which the elder faiths must lose their power. He vindicated this position with an earnestness and a manifest depth of conviction which could not but command the respect of his hearers, however much the majority of them differed from him in judgment; and he closed with the announcement that, firmly believing in the correctness of the representation he had made, he chose no longer to claim or to bear the name of "Christian."

Mr. Abbott founds his course of reasoning upon the following statements:—

"Christianity is religion as taught in the New Testament, and is based on faith in Jesus as the Christ of God.

"The ethical and spiritual parts of Christianity are shared by all other faiths; its *peculiarity* is belief in Jesus as the Christ.

"Unless the Gospels are wholly mythical, Jesus claimed to be the founder of the kingdom of God; if his reported sayings on this point are not genuine, none of them are genuine. The history of Christianity, then, is a history of the Messianic faith; and Christianity is only a developed Judaism."

Paying a high tribute to the nobleness and excellence of Jesus, and exposing the weakness and folly of the dilemma so often stated by Christian writers (that, if Jesus were not the Christ, he must have been either a madman or an impostor), Mr. Abbott still maintained that, the Messianic pretensions being unfounded, and the idea of external authority in religion being a false idea, religion could now make more satisfactory progress without the name and peculiarities of Christianity than with them.

The discourse was carefully prepared, and very able, and was heard with attention by an audience moderate in numbers. To your correspondent the premises seemed unsound, as well as the conclusion. It is true that ethical and spiritual ideas like those set forth by Jesus are found also in the Scriptures of various other religions; but they occupy there an incidental and subordinate place. Other religions declare that you must love God and love man, and then proceed to prescribe religious duties of outward observance, sacrifice, penance, etc. The essential peculiarity of the system of Jesus is that he declares love to God and love to man to *be* religion, to constitute the whole of the Divine requirement. To me it seems that this, the crowning excellence of the religion taught by Jesus, is also its distinctive peculiarity, far more than that erroneous notion that in him were fulfilled the predictions of Hebrew prophets in regard to an expected Messiah.

NORTH.

THE RECORD.

BY MRS. JULIA WARD HOWE.

Read at the Anti-Slavery Subscription Festival, at Horticultural Hall, Boston, January 28th, 1869.

Who comes to the beautiful city,
The home of the wise and the witty?
'Tis Shadrach, escaping his master,
Pursued by despair and disaster.
His swift feet are burning and covered with dust;
He comes with a gesture of prayer and of trust.
Of all your fair citadels, open but one
To him who the brave race of freedom hath run.
"Get thee hence; come no more!"
He is turned from the door.
There is none to protect and defend
Whom stripes and derision attend.

Who comes to the prosperous city,
Imploring compassion and pity?
Of the sons of misfortune another
Doth follow his venturous brother;
"I have forded the desolate river;
I have fled with a start and a shiver;
I have seen your steam-chariots fly o'er the plain;
I have followed them footsore, in hunger and pain;
Oh! where the great currents meet, filling thy breast,
Thou far-trading city, permit that I rest."
"Should'st thou sit here at ease,
'Twould thy master displease.
Our manners allow us no choice;
So hushed be the fugitive's voice."

Who comes to the politic city,
Still hopeful of succor and pity?
"'Tis I, the fond pastor and preacher,
Of the untaught the unlearned teacher,
Like merchandise bonded and ordered away,
I read my discharge in the free light of day.
Men said: When you see the blue hills and the dome,
The sons of the Pilgrims will make you at home.
We will hold thee with pains
In thy prison and chains,
Till the master be willed to depart
Whose slave and whose creature thou art."

The dove with the olive-branch came,
In the outcast's and fugitive's name;
And the Angel of God unawares
Passed over the pews and the prayers,
And paused in the worshipful court
Where the mockers of justice made sport.
Ye read not the message of love?
The raven must follow the dove.

Who comes to the city to-day?
There is riot and war on the way.
Those who held not God's image in awe
Have spurned at your order and law.
They sounded their challenge, your sons have replied;
Led forth unto battle, behold how they died!
Where the fugitive prayed you with pitiful breath
For the glory of life take the glory of death;
Waste the treasure of years
In your toil and your tears.
While for comfort the stricken heart yearns;
'Tis thus that the lesson returns.

Who comes to the city at last,
When the dread retribution has passed,
When each household has lifted its voice
At the war-demon's pitiless choice?
The Angel of Mercy chased forth by our pride,
Comes back in our penitence long to abide;
Never outcast implore our protection in vain,
Nor pilgrim be torn from our keeping again.
On high may we fare
As we answer his prayer.
When our brother's blood calls to God's throne,
Let us say, We have given our own.

LANDS FOR THE FREEDMEN.

LETTER FROM DR. SNODGRASS, TO J. M. WOOD OF VIRGINIA.

DEAR SIR: I have read your letter to THE ANTI-SLAVERY STANDARD with much interest. If I knew your post-office address, I might say what it has moved me to say to you in a private letter. In the lack of that knowledge you will excuse me for addressing you through this public source. But perhaps it is better thus, after-all, reflecting that in this way I may, in turn, kindle a spark of sympathy in some other heart, as you have in mine, for the nominally free race concerning whose future you have written so suggestively.

Your manner of dating your letter betrays the Quaker, while it, at the same time, probably, accounts for your sympathy with the so long oppressed colored race, which the followers of George Fox were the first to collectively disenthral, in this country, by making the longer holding of slaves a "disownable" offense on the part of their membership—a circumstance which encourages me all the more to put myself in sympathy with you, without a personal acquaintance. I well and most gratefully remember how nobly many of the Friends in Fairfax and Loudoun Counties (Va). came to the rescue, under the lead of Samuel M. Janney, when I was under the ban of the slaveholders, for daring to *think aloud* on Slavery; for such public speaking is, in principle and nothing more—and for opening the columns of a paper* which I happened to own, against the indeed "peculiar institution" of my fathers, from our still dear but erring "Mother State"—ay, and that too although I was the son of a slaveholder, and, according to their own pretended discrimination between Yankees and Southrons, should have been otherwise treated for *thinking aloud* on the subject of the "peculiar institution" of my fathers! In the spirit of your letter I suggest the formation of a joint stock association charged with the purchase of a large tract or tracts of land at the low rates now asked in Virginia and the subdivision and sale of it in small quantities to the freedmen, so that they may become landholders and thus, truly independent men. This, I think could be done without charging so great an advance as you mention as possibly obtainable, and that at the same time, a long credit might be given for most of the money to the purchasers—they paying interest, of course, on the deferred payments. Such a scheme, if conducted by an agent who had a heart for the work as well as a reasonable expectation of remuneration to himself and profit to his principals, would in my judgment, prove to have been as wisely as beneficiently projected. I should, however, like to hear the views of others on the subject, before pressing it—my present intention being to assist you to feel the pulses of the more philanthropic readers of THE STANDARD, if you will excuse a phrase some what professional.

And while responses are coming to us, I beg leave to encourage the less-hopeful by referring to the Elgin settlement in Canada West (popularly designated as the "King Settlement" after the Rev. Mr. King, a noble-hearted Scotchman, who founded and superintended it, in person, with such gratifying success). I visited that settlement of fugitive slaves—for such it was—as long ago as 1852, when I went to Canada on purpose to see whether the blacks were indeed "starving and freezing to death," as the pro-slavery journals of the day asserted, and found it in a most flourishing condition already, although the tract of land selected was a wilderness when Mr. King purchased it from the British government a few years only before—as completely so as was the now so flourishing Vineland, N. J., tract when that other great colonizing pioneer, (Charles K. Landis) commenced his wonder-working operations there.

Mr. King's plan was precisely the one we have suggested. He was lucky enough to get the "Elgin" tract (so named in complement to Lord Elgin, then Governor-General of that Provice) at a very low figure and at a long credit, so as to be enabled to dispose of it to the colored settlers on correspondingly favorable terms.

This circumstance and the individuality of the superintendence gave some advantages which might not be equalled in Virginia, but still it hopefully suggests success there with a similar plan—the individuality feature of it not being, perhaps, altogether far-fetched in the estimation of some Yankee with the ready money and enterprise of spirit not to say philanthrophy—for I prefer not to rest the scheme on so high a ground as that, to undertake a settlement of freedmen on the plan which I have suggested. Who speaks first?

I am, very respectfully yours,
J. E. SNODGRASS.

* *The Baltimore Saturday Visitor*, which Dr. Snodgrass edited after leaving Virginia, his native State.

THE INTERESTS OF LABOR REFORM.

LETTER FROM REV. JOHN T. SARGENT.

BOSTON, January 28th, 1868.

E. H. HEYWOOD Esq., *President of the "Labor Reform Convention" met at Boston Jan. 28th,* 1869.

MY DEAR SIR:—In your printed programme of a call for this Convention you have rightly and well affirmed it as involving an issue "more vital and important to the welfare and interests of society than any and all other questions of the day." It does so: and, as I see it there is now no question or interest of social science so likely to be absorbing, or which so appeals to our sympathies as this one question of the rights and claims of labor, the rights and claims of the laboring man, with its collaterals, let me say, the rights and claims of women as co-laborers. For two score years or more, as you well know, we abolitionists kept at it, urging the claims and rights of the poor black slave at the South to the privileges of a truer life, liberty, and the pursuit of social privilege, and you know the result. But the prosecution of that reform was in fact, when you come to the last analysis, only an argument, in another form, for the rights of labor at the South: essentially the same question as is now engaging and concerning us here at the North, for, though the Northern white laborer is not sold bodily on the auction block, as was his dark skinned brother, he is substantially, (under the existing order of things), the menial and dependent subject of the capitalist, and as such is seeking and ought to have emancipation! The great need is and our reiterated demand is that the laborer and capitalist should, in a friendly way, compare notes, and more distinctly understand their mutual relations, obligations, and dependencies: that they should look upon each other not as foes, conflicting with antagonistic interests, but as brethren mutually and equally dependent, each upon the other, and both as ministers of social order. They should be colleagues, or, in some sense partners in their labors and enterprizes, having a mutual and joint interest in the profits of said labors. Why not?

As regards the interests and claims of the "eight hour" movement, so-called, all I have to say is, if the working men want that reform regulation of their working hours let them have it. We have no right to deny it, and one thing is very certain I think, and that is that the working men do need and ought to have more time than they now have for recreation, for social interchanges, and for mental culture.

"But, say some objectors to such a change of the working hours," if they had that allowance of time and leisure the prohibiting is that in nine cases out of ten, they would spend it in the grogshops or some such haunts instead of the library or lecture-room." My answer to that is: "It's none of your business, my captions friend, what they do with their time. Your duty is, and *my* duty is to see that they have the time! If the time is justly theirs, give it them, and perhaps, instead of going astray as you fear they will, they may improve the opportunity to go and hear you give a temperance lecture, if you have largeness of soul so to administer your sympathy and concern for them. We are bound to do the right thing at any rate as to chances for their improvement, health, and culture; and by so doing, advance our own culture, health, and improvement, for this you'll notice, is that sort of charity "twice blessed," blessing him that gives and him that receives.

In my view, a reduction of the hours of labor to eight, by taking the man off from the demoralizing and stupifying influence of ten or twelve hours of wearisome drudgery, and divorcing him from a chattel service will elevate the man's thought, purpose, aspiration, and incline him to seek after that which is improving, no doubt of it. In the one case, by the ten hour system, and by the wasting monotony of his daily routine, he often comes to believe he is little else or better than a kind of machine, and can be little else than subject to a sort of hopeless fate and that his social destiny is sealed in that direction. In the other case, with an interval of even of few hours leisure, he begins to muse and think of his abilities, opportunities, and responsibilities, and out of reflection is ripened the chance or test of his improvement, culture, and progress. Is not this an advantage worthy of the proposed change of time for an immortal man?

Then, again, think how much greater will be the zest thus infused into whatever labor he performs, thus consecrated and enlivened by recreative opportunities. How much greater the probability of finished work under these influences, and opportunities.

One reason, as I believe, why the working men as a reforming instrumentality have not accomplished more in this direction of their social rights is that they lack unity and concentration of purpose. They are not unanimous; they are not consistent; they are not compacted by any positive oneness of purpose. They are as "a house divided against itself." You heard Wendell Phillips say yesterday how absurd was their want of unity of aim in the voting for Mr. May, their candidate for Mayor; only 160 votes all counted out of the whole force of working men for a political object they pretended to think so important. Nor is this all, for, they lack consistency of moral sense in regard to the very social distinctions they profess to think so individious. Suppose that by some change of fortune some of them were put into the position of capitalists or millionaires living in a swell front house on Beacon street, or Commonwealth avenue, where do you think they would then be on this question of Labor and Capital." Is there no chance that by this change of social position they might lose somewhat of their radical concern for the poor laborers' rights? Is their sense of equality so integrated that they could not possibly "turn the cold shoulder" to their messmates and fellow-workmen? I chance to know some who during my work in this city some thirty years ago as minister at large were poor mechanics dependent on the labor of their hands, but are now men of fortune, independent as the saying is, and what is their "animus" toward the laboring classes and their claims? Their are apparently just as exclusive, just as monopolizing, just as narrow and purse-proud, just as oppressive toward the laborer as any of the rich capitalists they once denounced; and I say shame on such inconsistency, and if such be the spirit which would actuate any of the working men of this convention under like circumstances I cry shame on them also, and would say to them how dare you sit here and be demanding social rights or recognition of claims which you deny to others?

In illustration of this fact that the spirit of caste and exclusiveness is more or less active and dominant among working men themselves, I adduce a case. Our colored brother Lewis Hayden met me the other day, and in course of conversation speaking of the prejudice which many working men entertain toward the colored class of laborers, said—"a very respectable young colored man of my acquaintance had secured a place in the paint shop of Mr. Hugh Flood, in Province House Court of this city, and thereupon all the white workmen left." To make assurance doubly sure, as to this, I called on Mr. Flood who informed me that the fact of the prejudice among his workmen was true but that only four of them actually left him on account of the colored man's accession. But I have written enough. I demand of the laboring man consistency. I demand of those who have made money by their labor or otherwise that instead of being as too often in the case, exclusive, and puffed up, and vain, that they be cordial, sympathetic, friendly to the laboring man, honoring him for what he is, and because he is a laboring man, looking upon all work, all honest industry, not as menial disgrace, but as the glory and crown of all true men, work of some sort. The honest hard worker if he come to a change of fortune and social position, and have the spirit of a man will rather pride himself on having been a worker, instead of seeking to conceal it amid the vanities of wealth.

After all, the rights and claims of the laboring classes will never be duly recognized or respected till the philosophy and dignity of labor itself are fully understood, and never till there is such a right understanding will the compensation of labor be what it should be. With sincerest prayers and wishes for the consummation of your reform.

I am, very respectfully yours,
JOHN T. SARGENT.

THE RADICAL CLUB OF BOSTON.

A MEETING of this Club took place on Monday forenoon at Mr. Sargent's, where an essay was to be read by Francis E. Abbot, of Dover, the same which he had presented the day before at Horticultural Hall. Business had prevented Mr. Abbott from attending, but he sent his manuscript, which, at the request of the Club, was read by Mr. Potter, of New Bedford. The purpose of the writer was to contrast the genius of Christianity with the genius of Free Religion.

The truth or falsehood of different religions, he said, is a matter of degree. The worst has some truths; the best has some errors. Yet the custom of Christian writers has been to represent their faith as wholly true, and the others as wholly false.

What Christianty is depends on its history, recorded in the books which it reputes sacred. Christianity is religion as taught in the New Testament, founded on faith in Jesus as the Christ of God.

The ethical and spiritual ideas of the New Testament are common to all other forms of faith; the *peculiarity* of Christianity is belief in Jesus as the Christ.

Unless the Gospels are wholly mythical, Jesus claimed to be the founder of the kingdom of God. If his reported sayings on this point are not genuine, none of them are genuine.

The first great interference with the ideas of the primitive church was made by Luther, Huss, and Wickliffe. Since then, Liberal Christianity, by successive stages, has reduced the Messianic idea to a minimum of dimension and a minimum of power. The next step must be out of Christianity altogether.

The history of Christianity is only a history of the Messianic faith; thus, Christianity is only a developed Judaism.

Our rejection, however, of the claim that Jesus was the Messiah predicted by Hebrew prophets by no means requires that we should accuse him of insincerity in making that claim; neither is there the least reason or justice in the dilemma sometimes presented to us by Christian writers, that, if Jesus was not the true Messiah, he was either an imposter or a madman. Was John Brown an imposter or a madman when he aspired to be the redeemer of the slaves?

In adopting the Messianic idea, Jesus purified and exalted it. He heard the summons to a dangerous duty with disinterested joy. If he was ambitious, it was in a manner unique as well as noble, for he sought to realize supreme mastership by supreme servantship. Moreover, we must credit some of the statements in the Gospels to the inadequacy of his biographers.

Since the time of the Reformation, Christianity has been decaying and undergoing a steady process of corruption. Detach Christianity from the person of Jesus, and you destroy all meaning in the name.

The central Christian idea is to me no longer true. The essential Christian spirit seems now to me not the highest possible. Therefore, I no longer wear nor claim the Christian name.

What is the higher idea now to be aspired to?

Free religion has no history, save the history of the universal spirit. It has no church to maintain, no rites of worship to perform, no Bible to believe, and no Christ to obey. It is the soul of man, asserting its infinite superiority to its own creations; it is an effort of the soul to find the truth, receive it, and live it; it is spiritual unity with God.

The contest is now to be between Christianity and Religion. The central idea of Christianity is faith in Christ. The corner-stone of Free Religion is the universal soul of man, the common nature of humanity. Only the entire history of man can reveal its possibilities.

Faith in the individual Jesus—faith in the universal human nature, these are the two corner-stones. In Free Religion all men are brothers and equals; in the Christian Church only believers are brothers and equals. But, surely, reverence for our own soul should suggest equal reverence for the souls of others.

The object of the Christian Church is to Christianize the world, withdrawing individuals from the mass to their select society; the object of Free Religion is to *humanize* the world, developing in each individual the legitimate growth of human nature.

Christianity is the kingdom of God with Christ for its king: Free Religion seeks a Commonwealth of God, with no king nor lord, but with free and equal citizens.

The highest exhortation of Christianity is, Be like Christ: the highest injunction of Free Religion is, Be thyself. Be true to yourself, and thustrue to humanity and to God.

Christianity inculcates the suppression of self and the imitation of Christ. It is mischievous to be a copyist in character; but to be a copyist of Jesus is the supreme object of the Christian.

God in Christ is God outside of one's self; God *in humanity* is the spiritual and central faith of Free Religion, and this leads us to see God in every individual.

Christianity, then, is not adapted to the present, as to the past. Imitation of Christ has done its sufficient work. The most beautiful words of Jesus are, "Come unto me, all ye that are weary, and I will give you rest; for my yoke is easy." Once, said the writer, I rejoiced to bear that yoke; but I can bear it no longer, since I now discern that freedom is better than even the lightest bondage.

The distinct and sympathetic reading of Mr. Potter brought out the full significance of the essay. At its close, Mr. Sargent, the host, expressed in general terms his admiration of it, and announced that comments, by any of those present, would now be in order.

Mrs. Julia Ward Howe was the first speaker. She said, It is consoling to those of us who do *not* wish to leave the pale of Christianity to see the very partial view which Mr. Abbott takes of it, recognizing by that name merely the Christolatry which has prevailed and does prevail in the churches. In the latter part of this paper he seems to put asunder what God has joined together. Was not John Brown's act, in giving himself for the welfare of the slaves, both noble and Christian? This Free Religion which we all agree in is the inner truth of that external system which is called Christianity.

Mr. Weiss said that if the Messianic idea were indeed the tap-root of Christianity, we must agree with Mr. Abbott's conclusion. But he did not find that premise a sound one. We may more correctly find in some of the sayings of Jesus the tap-root of Free Religion.

Mr. Whipple said that the author's admission of inadequacy in the reporters of the sayings of Jesus might reasonably be carried much further than he carried it. How can we be sure, since Jesus himself left no writings, and those who wrote did so only after the lapse of many years, that the claim of Messiahship did not spring rather from their imagination than from his mouth?

Mr. Alcott said that, on the whole, he must accept the doctrine of the essay though he had felt inclined, during the reading, to question the accuracy of certain details of it. The Jewish race are absolutists, and their system is a despotism; so the Jews who followed Jesus did not understand his amount of freedom, and he did not reach *our* highest ideal of freedom. Socrates represents the natural man better than Jesus does. If we must imitate, it were better to imitate the Greek race than the Hebrew. The worship of Christ is paganism; and we dont want paganism. What we need is to aspire to an ideal, and look within ourselves for it.

Mr. Capen expressed his dissent from the main idea of the essay. He found Radicalism and Free Religion in the sayings of Jesus, and even in some of Isaiah.

Mr. Tiffany said that men of native power necessarily and irresistibly strive to assert themselves. Jesus felt in himself an immeasurable superiority to the priests and teachers of his time. Unless he had asserted and claimed this superiority, his work, for the time, would have remained undone. In later times, no doubt there had been a tendency to idolize Jesus, and that had done harm; but he thought the essay gave not enough prominence to this truly regal character of Jesus.

Socrates developed thought in other men, but admitted that he himself knew nothing. He taught negative, not positive things. There was a lack of clear idea and high conviction in the man himself. Jesus, on the contrary, gave us positive ideas, and most noble ones. He acted naturally, as a man; he appealed to the best feelings of the human heart; and, if he were again to come on earth, he would be a man of to-day.

Mr. Alcott replied that he had not intended to disparage Jesus by contrasting him with Socrates; but he did not like to see the heart, the emotions, exalted over the intellect. Jesus did not represent the cultivated man. Plato and Socrates did.

Mrs. Howe suggested that Plato and Socrates did not abolish slavery, nor even try to do it. Mr. Alcott admitted this, but apparently did not consider it a matter of much consequence.

Mrs. Howe asked whether the Greek and the Christian culture did not mutually help each other? Mr. Alcott said yes, but that of late the Greek culture had been overshadowed by the influence of Christianity, and he wished the former to have its turn again.

Mrs. Moulton expressed her dissent from Mr. Abbott's objection to copyists. It was *well* for us to copy the best. The men praised by Mr. Alcott as manifesting original excellence did not go about doing good as Jesus did, and their lives were inferior to that of Jesus.

Miss Stevenson vindicated Mr. Abbott from the charge of opposition to Jesus. The objections of the essay were made against an official character, the Christ.

Mr. Weiss said that it was not always easy to distinguish between Jesus and the Christ, they are woven so closely together in the narratives. As to Socrates, we don't know what he said, any more than what Jesus said. Neither of them wrote anything. For the sayings of both, we must depend upon the reports of others. We think, however, that we understand the method in which Socrates proceeded. It was, by crafty and puzzling questions, first to confuse a man, and then convince him that he was a confounded fool. Unfortunately, Socrates left his man in that condition. He did not give him positive knowledge. The words of Jesus, on the other hand, were words of the highest wisdom.

Mr. Masters said that Jesus gave us positive truth and the highest truth, and he also "went about doing good." He thought that the essayist had made too much of the Messianic idea. He though that the essence of Christianity lay not in the Messiahship, but in the two great doctrines of love to God and love to man; and moreover, that there is in Christianity a better summary of what is true and right than in any other system.

Mr. Weiss wished to add to what he had before said, that the absolute confidence of Jesus in infinite and invisible law allied him to the advocates of Free Religion; indeed made him a leader in that system. His great doctrine the immanence of the Father, is also our doctrine. There, if we look into the lives of Plato and Socrates, we find deficiencies and faults which place those men far below Jesus.

Mr. Alcott insisted that the knowledge of Jesus was not sufficient. We need to know the other great men of antiquity. We also need to know our own ignorance, as Socrates could teach us if he were here.

Mr. Masters, on the other hand, insisted that Jesus teaches us vastly higher things than Socrates.

Mr. Potter said we must remember that the main point of the essay is historical. As soon as we put Jesus on the plane of humanity, we solve this whole question. The name "Christianity" came from the official title of Jesus. Why should we keep that title when we give up the idea on which it was founded?

Mr. Potter accepted the main points of the essay. If he were to criticise it, he thought it doubtful whether the idea of the Messiahship had so much influence in shaping the course of Christianity as some more vital and essential features of that system. Still, we must protest against the limitations which the word "Christianity" includes.

Mr. Connor asked, granting the vast difference in degree between Jesus on one side, and Socrates and Plato on the other; does not their identity in kind justify the conclusion of Mr. Abbott? Humanity implies imperfection. We should take perfection, not imperfection, for our model. Do we need the help of Jesus, as men once did? Are we still to rank him as King in the spiritual realm?

Mr. Sargent asked, Does not Christianity include much of what we call Free Religion?

Mrs. Howe proposed the term "Absolute Religion," in the sense in whith Theodore Parker had used it, as a more accurate and intelligible term than "Free Religion," and Mr. Sargent agreed that it would be preferable.

Mr. Tiffany agreed in Mr. Abbott's statement that the term Christianity, as ordinarily used, was thought to imply a right of dictation in that system, and a claim of authority over the minds of men. We should guard against this influence, and be ready to receive truth equally from all sources.

The last speaker was Mr. Damon, who thought that truth could be best diffused by renouncing the idea of spiritual authority, and accepting just ideas from whatever source they came. He was well content to drop the names "Christian" and "Christianity."

The interesting and animated discussion which I have briefly sketched had now brought us to dinner-time, and the meeting adjourned.

C. K. W.

TIMELY ACTION OF THE FREE CONGREGATIONAL SOCIETY OF FLORENCE, MASS.

AT a special meeting of the FREE CONGREGATIONAL SOCIETY of Florence, Mass., duly called and held on the 15th of February 1869, to consider the subject of sending a memorial to Congress, asking for such legislation as will secure, so far as may be in its power, equality of political rights to all the citizens of the United States, the following memorial was unanimously adopted and ordered to be sent:

To the Senate and House of Representatives of the United States in Congress assembled:

The memorial of the Free Congregational Society of the Free Congregational Society of Florence, Mass., respectfully represents that, in the belief of this Society, the most important subject claiming the attention of your honorable body at the present time, is that of so completing the work of political reconstruction in the States disorganized by rebellion, as that no distinction in regard to political rights shall be henceforth permitted among their citizens, on account of difference of color, race, or previous condition; and, at the same time, of establishing uniformity in respect to these rights throughout the Union, by putting it beyond the power of any State ot create or to continue such distinction, upon such account;—

That, therefore, we earnestly entreat you to enact a law, with the least possible delay, securing to every citizen of the United States, the right of suffrage, and eligibility to office, on such terms as shall be the same to all;—

That we futher earnestly entreat you to submit to the Legislatures of the several States, as speedily as possible, for ratification by them respectively, an amendment to the Constitution of the United States, whereby this guarantee of equal rights suffrage and equal eligibility to office shall be made a part of the nation's fundamental law;—

And that we ask the adoption of these measures, from a firm conviction that it is demanded by every consideration of justice and sound policy, as the only way of giving to the country that enduring peace which all so fervently desire, and to its institutions that stability which the basis of eternal right alone can impart.

ARTHUR G. HILL.
Clerk pro tem.

THE FREE CONGREGATIONAL SOCIETY of Florence, Mass., believing that the bill now before your honorable body, for the extension of the right of suffrage to the women of the District of Columbia, is just and wise, respectfully ask you to enact it into a law.

And we further ask you to submit, for ratification, to the Legislatures of the several States, an amendment to the Constitution of the United States, extending the same right to the women of the whole country, on the same terms on which it is enjoyed by men.

ARTHUR G. HILL.
Clerk pro tem.

THE NATIONAL CONVENTION OF COLORED MEN AND VICE PRESIDENT COLFAX.

Mr. Langston of the delegation appointed by the Convention, addressed Mr. Colfax as follows:

MR. COLFAX: The National Convention of colored men, composed of delegates from all parts of our country, whose sessions in this city have just closed, has sent us to present to you the congratulations of the colored people of the nation upon your election to the Vice-Presidency, and to express to you their confidence in your ability and purpose, in the position to which you have been called by the suffrages of the people, to so discharge the duties resting upon you as to sustain and perpetuate the welfare and freedom of our great Commonwealth.

Your record in connection with our national affairs, your conduct in connection with the grave matters which have claimed your attention and that of your associates in Congress for the last eight years, furnish to us an example and satisfactory guarantee that the liberty, the rights of no class in the population of our country will suffer detriment when in your power to maintain and protect them.

Under the influence of this belief, with full knowledge of the record which you have made by your efforts in favor of the emancipation and enfranchisement of the people whom we represent, it is with profound satisfaction and pleasure that we bring you the congratulations, the sympathy, the prayers of our people for the success of the administration of affairs upon which you are so soon to enter as the Vice-President of the United States.

Mr. Colfax replied:

While I am gratified to receive on behalf of the millions you represent this expression of their confidence, I knew, even without this informal call, how heartily all of them rejoiced over the result of last November. The great Republican organization then so triumphantly endorsed proclaimed that, God helping them, this Republic should stand conspicuous among the nations of the earth as one which recognized that the greatest glory of a government was to protect to the fullest extent, not its mightiest and most influential citizens, but rather its humblest and most defenceless. In that great declaration of human rights, proclaimed when our Republic was born, and for the sincerity of which our ancestors appealed to the Searcher of all hearts, it was avowed that all goverments derived their just powers from the consent of the governed.

Despite prejudices which seemed in former years almost ineradicable, our party has constantly gone forward, at each advancing step in its progress with the light of liberty and justice shining upon its forehead, and realizing that the world itself was not created in a day, it has, like its martyred President, whom you all remember with so much affection, progressed as fast and as far as an enlightened and advancing public sentiment would ratify and maintain. The late election has proven, as often before, that organizations based on temporary popularity and relying for their strength on the power of prejudice are like the house built on the shifting sands, while those founded on principle, justice, and right are like the house built on a rock, against which the waves of opposition dash powerless and in vain. I rejoice with you that the day has already dawned when, from sea to sea, every one within our borders shall have their rights maintained and protected, and when we shall realize as a nation in the fullest degree a truly Republican form of government.

At the conclusion of Mr. Colfax's remarks, the members of the committee were introduced to him, all subsequently withdrawing.

LITERARY.

Messrs. J. B. Ford and Co., the publishers of the forthcoming *Life of Jesus*, by Rev. Henry Ward Beecher, announce that they will issue that work in two styles: It will be first published in a full octavo volume of about 800 pp. This, although called the "Plain Edition," will be illustrated with several valuable engravings, which are already completed and contain four fine Maps, constructed expressly for this work. The other illustrations are to be a Frontispiece, "Head of Christ," restored, painted, and engraved on steel by Wm. E. Marshall, from a photograph of Leonardo da Vinci's rapidly decaying masterpiece in Milan, "The Last Supper," and a beautiful Steel-plate Title-page, containing a Vignette of Bethlehem, engraved by R. Hinshelwood.

The other style will be in royal octavo size, richly illustrated. It will contain the Frontispiece, Title-page, and Maps mentioned above, a series of twenty large full-page wood-engravings, and from fifty to seventy-five smaller cuts printed in the text, from *drawings* designed expressly for this work, after sketches taken directly from the places represented. They are engraved by W. J. Linton, the celebrated wood-engraver, now resident in New York, universally acknowledged to be the first master of his art, and his brother, H. D. Linton, long well known and highly esteemed in Paris.

The book will be sold only by subscription agents and will be ready about the first of May next.

Vick's Floral Guide for 1869 is a neatly printed and very handsomely illustrated pamphlet of 96 pp., giving plain and thorough directions for the culture of flowers and vegetables. The list of seeds both for the flower garden and the vegetable garden is very full and complete, and the varieties recommended by Mr. Vick are such as the inexperienced need not hesitate to select. By fair dealing and enterprise he has built up a large business as producer and an importer of choice flower and vegetable seeds. Not only is he a benefactor who causes two blades of grass to grow where but one grew before, but also he who is instrumental in increasing the quantity of choice flowers about the homesteads throughout the country. *The Guide* and packages of seeds by mail, may be obtained by addressing James Vick, Rochester, N. Y.

The Colored Citizen's Monthly is the title of a new monthly recently established at Jackson, Miss., by the Rev. James Lynch, formerly of Philadelphia. Mr. James J. Spelman of this city, an intelligent, enterprising young man, will hereafter be associated with Mr. Lynch in editing and publishing *The Monthly*. That it will under their management be an interesting and useful journal there is no doubt. We hope it will gain a large subscription list. The price is one dollar a year. For a few weeks subscriptions may be addressed to Mr. Spelman in this city at No. 70 Grove street

RECEIVED.

Charles Reade's Novels. Two Volumes. *Hard Cash; The Cloister and the Hearth.* Boston: Fields, Osgood & Co.

TRAVELS IN ALASKA AND ON THE YUKON. By Frederick Whymper. With Map and Illustrations. 353 pp. New York: Harper & Brothers.

CHINA AND THE CHINESE. By Rev. John L. Nevins. With a Map and Illustrations. 450 pp. New York: Harper & Brothers.

THE POETICAL WORKS OF CHARLES G. HALPINE (Miles O'Reilly). Edited by Robert B. Roosevelt. New York: Harper & Brothers.

Putnam's Monthly for March. New York: G. P. Putnam and Son.

ART.

To the Editor of the Standard:

I have been to see the Libyan Sibyl. If ever words should be at one's command, facile, obedient to one's will, should it not be now? But language seems only of use to conceal, not to express. We can only shiver and be dumb, as we watch the weird and woeful shadows that darken the mournful eyes, and see the wild, hunted look that pinches the face of Sims, as he tells us the story of "his people's" wrongs,—or, as we stand awed before the marble, breathing forth that people's fate.

The Sibyl leans forward, her eyes gazing steadily into fathomless gloom. A slight dread is in the marvellous face, as if the luxurious Southern nature shrank from the horrors looming up before the prophetic eyes, but superior to this recoiling is the strength that can suffer to the end. No light of any dawn, however distant relieves the brooding shadow of that brow, only a little questioning, as if the existence of such sorrows as those disclosed to her vision, seems hardly possible,— no *hope* is there.

The statue seems alive. I wonder if one could be in the same house with it, and ever escape from the haunting consciousness of its presence. Could one ever breath freely before that mystery of wrong? Would one's eyes ever cease to follow the Sibylline orbs, as they gaze into the eternal night, beholding flitting shapes of misery, such as strike dread even to the heart of the prophetess, and before which we can only shiver and shudder in speechless awe? Will the daylight never break upon that glorious brow? Will she never arise in the transcendent strength of her tropical womanhood, and gird up her mighty loins to walk forth in the full blaze of day.

L. B. C.

J. Q. A. Ward's bronze statue of the "Indian Hunter" has been presented to the New York Central Park by an association of leading citizens.

Special Notices.

PREMIUMS

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), a copy of ANNA E. DICKINSON'S new book, 301 pages, just issued by Messrs. Ticknor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the still oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

THE WOMAN'S ADVOCATE.

A MONTHLY MAGAZINE DEVOTED TO REFORM.

THE WOMAN'S ADVOCATE will labor for the legal and political Equality of Woman.

It will also consider the questions of Woman's Work, Education, Wages and Social Status. It will record the progress of the Cause abroad, and aim to be a faithful index of all important Home Movements. A Literary Department will be maintained.

Eminent Writers will be regular Contributors, and articles (to be liberally compensated) are solicited from all friends of the Movement.

The January number contained articles from FRANCES DANA GAGE, LUCY STONE, FREDERICK DOUGLASS, MISS KATE FIELD, W. J. LINTON, HENRY B. BLACKWELL, AARON M. POWELL, GEORGE S. BURLEIGH, Rev. J. W. CHADWICK and other well-known writers. For the current year, arrangements of such a character are in progress, as warrants the assurance that each number will exhibit an improvement in quality and literary excellence.

The February number contains articles from CAROLINE H. DALL, HENRY B. BLACKWELL, LUCY STONE, RICHARD J. HINTON, SAMUEL C. BLACKWELL and others.

A Prize of ONE HUNDRED DOLLARS is hereby offered for the best Story bearing upon the Question; FIFTY DOLLARS for the second best, and TWENTY-FIVE DOLLARS for the third best—the MSS. (not to exceed 100 pp., nor be less than 50 pp., of THE ADVOCATE,) to be submitted in time for award and use by June, 1869. It is hoped by the Publisher that these liberal offers will stimulate writers to a spirited competition for the prizes, and thus enable him to present some of the best serials ever offered to the public.

THE WOMAN'S ADVOCATE will be issued every month; each number containing 48 pages, printed from new type on fine paper, and furnished to subscribers for Two Dollars a year, payable in advance. To Clubs of Four or more, One Dollar and Fifty Cents per copy. Single Copy, Twenty Cents. The postage will be Twenty-four Cents a year.

Editors of journals publishing this Prospectus, or calling attention to it editorially, will be entitled

Miscellaneous Department.

SORROW.

Friends of faces unknown, and a land
Unvisited over the sea,
Who tell me how lonely you stand
With a single gold curl in the hand,
Held up to be looked at by me,—

While you ask me to ponder, and say
What a father and mother can do
With the bright fellow-locks put away,
Out of reach, beyond kiss, in the clay,
Where the violets press nearer than you.

Shall I speak like a poet, or run
Into weak woman's tears for relief?
Oh, children—I never lost one;
Yet my arm's round my own little son,
And Love knows the secret of grief.

And I feel what it must be and is,
When God draws a new angel so,
Through the house of a man up to His,
With a murmur of music you miss,
And a rapture of light you forego.

How you think, staring on at the door
Where the face of your angel flashed in,
That its brightness, familiar before,
Burns off from you ever the more
For the dark of your sorrow and sin.

"God lent him and takes him," you sigh;
Nay, there let me break with your pain:
God's generous in giving, say I,
And the thing which He gives, I deny
That He ever can take back again.

He gives what He gives: I appeal;
To all who bear babes; in the hour
When the veil of the body we feel
Rent around us—while torments reveal
The motherhood's advent in power,

And the babe cries—has each of us known
By apocalypse—God being there
Full in nature, the child is our own,
Life of life, love of love, moan of moan,
Through all changes, all times, everywhere.

He 's ours, and forever. Believe,
O father!—O mother, look back
To the first love's assurance. To give
Means, with God, not to tempt or deceive,
With a cup thrust in Benjamin's sack.

He gives what he gives. Be content!
He resumes nothing given—be sure!
God lend? Where the usurers lent
In his temple, indignant He went,
And scourged away all those impure.

He lends not, but gives to the end,
As He loves to the end. If it *seem*
That He draws back a gift, comprehend
'Tis to add to it, rather—amend,
And finish it up to your dream,—

Or keep, as a mother may, toys
Too costly, though given by herself,
Till the room shall be stiller from noise,
And the children more fit for such joys,
Kept over their heads on the shelf.

So look up, friends! you who indeed
Have possessed in your house a sweet piece
Of the heaven which men strive for, must need
Be more earnest than others are—speed
Where they loiter, persist where they cease.

You know how one angel smiles there,
Then, courage. 'Tis easy for you
To be drawn by a single gold hair
Of that curl, from earth's storm and despair
To the safe place above us. Adieu.

Mrs. E. B. Browning.

"IS SELF-PRESERVATION THE FIRST LAW OF NATURE."

Those who live by deriding and decrying humanity tell us so; and, since they seem to know all about the brutal side of our strange, complex character, perhaps their intimation is true. But if this selfish maxim be the one written first and plainest upon the hearts of mankind, it looks as if a great many of them made a palimpsest of the law. The mediæval copyists of the classical authors not unfrequently erased some low, mischievous or immoral piece of composition, like Ovid's *Ars Amandi*, or the tales of Petronius Arbiter, and wrote in its place some noble labor of antiquity. The MS. thus completed over the erasure of the former one was called a palimpsest; and—thank Heaven!—over the low and selfish dictates of self-preservation the better instincts of men are constantly inscribing in the same way records of a more beautiful and humane law. Two stories come to us from our stormy winter seas which deserve more than the passing paragraphs that they have hitherto obtained. In both cases, the miserable motto, "Every man for himself," is laughed to scorn; both of them write in golden letters over this wretched selfishness the noble rule of action, "Every man for his brother, and God for all." Both are tales of duty dutifully performed; one is a narrative of life saved by courage, the other of life sadly and tragically lost. But death is not the worst evil; and perhaps the more lamentable account of the two is in many points that which should make us most proud and glad. The hero of our first sea-story is Capt. Carnaghan of the passenger-ship Columbia. But for his uncommon seamanship and self-devotion we might have read to-day about another wholesale loss of lives and property to match that of the Hibernia. Exactly the same accident befell both vessels. The propellor of the Columbia, like that of her ill-fated sister ship, broke loose in the shaft-pipe while in mid-ocean. Nothing can be more perilous; for the sharp and heavy metal blades, thus loosened, are banged and beaten about the stern-post of the vessel, and the plates of the counter are sure to be stove in or the stern-post to be wrung away. The Columbia was in that fearful danger, and the Captain saved his ship by sheer skill and pluck. After reassuring his passengers, and getting his boats clear and ready against the worst, he first tried to drop the screw by withdrawing the shaft. This plan only let the sea in, without getting rid of the propellor—so that the shaft had to be replaced and shoved in firmly. The next hope was to lash the broken screw somehow, so as to keep it from battering the stern of the Columbia. But how could that be done when a heavy sea was rolling, rarely leaving a moment to obtain a hold of the propellor, or even to see the restless blades? Capt. Carnaghan did it himself. He made the men lower him over the taffrail by a rope around his waist, while he directed and guided with his own hands the necessary operations. The object was to have lashings made fast upon the blades on both sides; the difficulty was to get the bights of the chains over each upper blade. Thirteen times his crew had to snatch the good captain up from the horrible waves which rose to choke him or dash him lifeless against his own rudder. Fourteen times he bade them "lower him away" again, till, at the last, the cables were drawn around the screw on both sides, "bowsed taught" with purchase blocks to ring-bolts on the deck, and the Columbia was safe from any injury with which she had been threatened by her broken gear. The frightful noise of the blades thundering against her stern plates was no more heard during the three weeks' sailing voyage which the Columbia had to accomplish—the work was done "ship-shape and Bristol fashion;" but to finish it the first-rate sea captain had to go through a feat which all the imagination of a landsman can hardly compass; working at a most delicate trick of engineering in the pauses between wave and wave—a game of touch-and-go with Death in the fierce cold billows of the North Atlantic at Christmas time.

The other tale of the winter seas is worth all the arguments of the "Phædo" of Plato put together, to prove that death cannot be an evil. If death be not a good, a blessing, a repose, a reward, a wage-taking, and a "going home," then either there is no such thing as virtue, or David Johns the coast-guardsman of Bideford, ought not to have perished last week. This brave and sturdy sea-dog had already saved lives without number upon the stormy Devonshire shores where he dwelt. That home in which he used to win the bread for his four children within it is now desolate and dark, for the good fellow has perished. But, when I have told his glorious deeds ever so imperfectly, it is shame upon every man who "lives at home at ease" if the widow and the orphans of David Johns want bread this winter;—nay, or in winters to come. An English and an Austrian barque went ashore almost together upon the iron coast near "Westward Ho!" Johns went out with the life-boat to the first vessel in distress; he was such a hand, indeed, at saving poor sailors that the life-boat never was launched without him. The heavy sea rolled the life-boat over; but the Bideford sea-dog pitched into the water along with the others, grappled a comrade, kept him up till the little craft was righted, and by-and-by they made the wreck, from which they brought off the despairing crew. This was a pretty good morning's work already, but it only gave David a sort of whet for the real task. The Austrians were still in dire danger, and the coast-guard people had managed to throw them a line over the stranded barque; the sailors on board of her either did not know how to use the tackle or did not dare to resort to the cradle, and allow themselves to be hauled on shore through the fierce waves. David Johns, having had time for a shake or two at his wet jacket, saw how matters stood, and he volunteered to go off in the basket and show the foreigners how to save their lives. Accordingly they hauled him out through the sea and spray, and he was very soon on the deck of the doomed vessel, cheerfully exchanging the firm earth for that dreadful place in order to save people of whom he had never heard. So much for the truth of the assertion that "self-preservation is the first law of" Davy's "nature!" The gallant fellow, who must have looked to the Austrians like an angel in a pea-jacket, had pretty well shipped all his frightened cargo to the shore, when a great wave, rolling in, lifted the barque and hurled her upon her beam-ends twenty yards further in among the rocks. Might not one think a life so beautifully dedicated to Heaven would have been preserved by angels? Would not one hope that the very winds and billows would have been hushed a little to let David finish his act of manly courage, and get back to the cliffs, rich with blessings—a man to envy and to love; a man for a wife to kiss with pride, for children to honor and reverence; for the village, the court, the country to point to and say, "That's the man who saves God's creatures so bravely that Heaven will not let him drown?" Who would have cared if the wave had come five minutes later, smashing the barque into match-wood? But it was to come when it did come; and the ways of the Lord of land and sea are not our ways. The shock laid the ship right over, and the sea, pouring across her deck at the same moment, washed Johns into the boiling breakers. He might have kept his chin up and struggled ashore, perhaps, if he had been fresh; but his clothes were soaked, he had got rid of his cork belt, and the good fellow was spent with the toil of helping so many people off both ships. So he went down in the white and gray water under the lee of the barque, and was never seen again, except as a corpse. They have got the good fellow's body, and given it a resting-place out of the reach of all storms; but never again, when the distress-signal goes up at Appledore, will he be the first at the edge of the savage sea. He snatched many a husband and father from its cruel fury; but at last the storm had its revenge, and now his wife is a widow and his children are orphans, with nothing left them but the noble and honored name of the dead man

Let us not speak of that name as if it were little to inherit. "The King can make a belted knight, a marquis, duke, and a' that;" but David Johns and the like of him are above the power of kings and queens to manufacture. No doubt, as the grief wears off which the loss of such a heart must leave, the name of this dead "longshore" hero will be a bequest worth having for the widow and children. It ought to make everybody their friend; it ought to be good for welcome and kindly words and treatment wherever the woman whom this man loved, or the children whom he begot, pass or repass among us. But ought such a death to have no monument, no token, no mark of gratitude, save the respect which henceforward attaches to the name of the Bideford boatman? We are in the middle of the bad weather—dozens of wrecks will come upon our coasts, scores of lives will depend upon the devotion and manliness of our shoremen. Ought we not to let them see how England thanks them for their pluck and duty, how proud we are that they have won for our black and perilous coasts a better name than the safest land-fall that a sailor can make, because, of the gallant help which is sure to put out from English beaches whenever a craft comes to peril thereon? Ought we not to let this Devonshire widow know that the hearts of hundreds and thousands are heavy along with hers, because of the mysterious will of Heaven, which pleases to take to rest so noble a life in the very victory of perfect duty and brotherly love? Shall we not "make an example" of David Johns for this winter-time, by sending down to his widow some token of our reverence for the brave achievement which has made the sea-side cottage empty of that dear father, that honest husband, that rare good sailor and man? If the public think as we do about this beautiful piece of human service; if they be impressed, as we are, with the duty of manifesting tender sympathy for those to whom the high decree of Providence gives nothing on this earth, and now, except tears and desolation, let them express their thoughts in the form of generous gifts. —*English paper.*

The Elephant.—The elephant of the Jardin des Plantes at Paris, says Mrs. Lee, used to play his visitors a trick which could not have been thought of but by an animal of intelligence. His house opened upon an inclosure called the elephant's park, containing a pond, in which he would lay himself under the water, concealing every part of him except the very end of his trunk, a mere speck, that would hardly be noticed by a stranger to the animal's habits. A crowd would often assemble around the inclosure, and, not seeing him in it, would watch in expectation that he would soon issue from his house. But whilst they were gazing about, a copious sprinkling of water would fall upon them, and ladies and gentlemen, with their fine bonnets and coats, would run for shelter under the trees, looking up at the clear sky and wondering whence such a shower should come. Immediately afterwards, however, they would see, the elephant rising slowly from his bath, evincing, as it seemed, an awkward joy at the trick that he had played. In the course of time his amusement became generally known, and the moment the water began to rise from his trunk, the spectators would take flight, at which he appeared exceedingly delighted, getting up as fast as he could to see the bustle that he had caused.—*Anecdotes of Animals.*

LECTURE ON PAPER AND PAPER MAKING.

Hon. Thomas Colt of Pittsfield delivered a very interesting lecture on this subject last week before the Pittsfield Young Men's Scientific Association. We take the following brief synopsis from the *Berkshire Eagle:*

"Mr. Colt remarked that 'paper is the foundation of all the arts and sciences, the minister of all governments, the broker in all trade and commerce, the second memory of the human mind, and the only stable pillar of an immortal name.' It was first made from the *papyrus*, from which its name is derived. This was a reed from five to twenty-five feet in height, and of triangular shape, growing upon the banks of the Nile. The thin coats with which it was enveloped were carefully seperated from the stem, spread in successive layers upon a table, and made to adhere by moistening with the Nile water. This paper was made in great quantities and used over the whole known world, but has since been superceded by parchment and rag paper, and the very plant from which it was made has disappeared.

"The Chinese were the first nation to fabricate paper from fibrous matter reduced to pulp in water. The precise date when paper was first made in China is unknown, but it was in use in that country before the Christian era. It was next made by the Japanese, who used the inner bark of the mulberry tree. In the seventh century, paper from cotton fibre was made in India and Arabia. Raw cotton was first used, and then cotton rags were brought into use by the Arabians. The first paper mill in America was built by Wm. Rittenhouse, in Germantown, Penn., about 1690. Benjamin Franklin may be called the Patron Saint of American paper-manufacture; in 1788, he had established about eighteen paper-mills. The first mill in New England went into operation at Milton, Mass., in 1730. In 1806, the first mill in this country was built at Lee. Now, there are in that town, about twenty-five mills, consuming about fourteen million pounds of rags, per annum. In this country there are thirty-five mills, consuming twenty-eight million pounds of rags per annum; and in the whole United States, it is estimated that there are about 800 paper-mills, consuming the enormous quantity of 800 million pounds of rags per annum.

WORK.

BY MISS JULIA HATFIELD.

Work! while bright daylight on thy path is beaming—
Work while 'tis day:
Despair not thou, although thy task is seeming
To last alway.
Trust! when the dusky shadows o'er thee flying
Obscure the sun.
Though Duty's task is ended but by dying,
Let it be done!

Work! while bright daylight on the path is beaming,
Though not for gold—
Fame proves a phantom and our idle dreaming
A tale that's told;
But cherish ever with a grand emotion,
A zest for strife!
Our earthly birthright in this wild commotion,
This threefold life.

Work! while bright daylight on thy path is beaming
For; night palls down,
Work! while the lustre in thine eye is gleaming,
To win the crown.
Work with thy hand and with thy many talents,
Aye, with thy soul:
Thy threefold life weighed in the eternal balance
Demands the whole.

—*From the Scalpel.*

THE DISCOURSE OF A WOMAN.

The perusal of the thoughtful and, in parts, eloquent Sunday discourse of Religion, by Mrs. Julia Ward Howe, yields a satisfaction almost equal to that of hearing it pronounced by its author. If the magnetism of the speaker's voice and presence lent it expression and gave it impressiveness, the quiet reading of its epigrammatic sentences and pithy periods is a peculiar satisfaction also. This sermonizing effort by one of our most cultivated women marks the change of customs which the new age has inaugurated. Certainly, no one can aver that so searching, comprehensive, and truly philosophic a discourse, on the great theme that mysteriously weaves in its influences with our lives, is less powerful because spoken by the lips of a gifted woman. Mrs. Howe did not undertake to state what religious power is, but to discourse of its visible results in the church, in the State, and in society. She treats the subject in the spirit of an inquirer, never as a dogmatist. Her distinctions betray acuteness of penetration, and a judgment fortified by the power of analysis. She claims for the popular creed that it proposes two ends to man—a fortune, and a reputation. The organic form of religion is regarded by her as likely to be maintained for social and economical ends, long after its inspiring principle has left it and sought embodiment elsewhere.

Man is the creature who builds churches, says Mrs. Howe; it is he who insists on giving to Nature the sanction of Divine. Religion is a normal quality in man, the recognition of the Divine Being the universal germ of it. The church has its origin in human consciousness recognizing that the laws of animal life are insufficient for its guidance. Man's whole history is a gravitation upwards. But she would have, not a church of observances, but of souls. She would imprison no religious body within the literal logic of its creed; yet she believes in the osteology of creeds, because, so surely as a skeleton hides a falsity, the body will develop a deformity. The outward manifestation of the religious idea has two elements, form and mystery. Material and spiritual nature tend to form from necessity. Form results from function, as function from force, and is therefore the third condition of being. But when force and function cease, form dies. Yet religion does not consist in destroying forms, nor in maintaining them; when they become exanimate, the life that was once in them passes over into fresh organizations. And as for mystery, she maintains that there is a true and a false one, the latter being mostly in favor. Mystery simply designates the limit of our knowledge; it is that department of a subject which we have not yet mastered. But if we do or do not arrive at this mystery, we are not to believe that the unknown contains any secret which shall invalidate truths that already stand upon a substantial basis. Mystery is a word of changeable, not of eternal significance. Therefore recognize mystery, but do not worship it; the Eternal is manifestation, not concealment.

Faith and truth, observed the speaker, have a vital relation to one another; and no imperfections of faith can amount to error, so long as its direction is cardinal and its progress constant. Later science has shown earlier science to be, not false, but insufficient. Those who make form the great essential of religion, are Formalists; those who exalt mystery above morals are Mystics. Sentimentalism is the love of beauty divorced from use; Formalism is the love of order divorced from law; and both come to have relation to a false beauty and a deceptive order. In religious matters, both seek to throne external conditions above internal necessity. Both are human, not religious, features. They indicate inclination, not conscience. Their very indulgence defeats their object. The ever new spirit asks for ever new forms, and, like new wine, makes havoc with the old bottles. In genuine religion she finds two aspects, the personal and philosophical. The effort of nature is ever to go outward from the personal to the general, and thus the true progress of religion is from the special to the general. The germ of morality consists in yielding personal desire to general maxims of good; and, therefore, the religion that leads us to large and ever enlarging views of being and of duty, is truest to the instincts and destiny of the human soul.

A great light shone around when it was announced that God is the friend of man. Our "unseen relative" had always been intent to help us in his wiser way, which even our ignorance could not wholly defeat. She would say that God is he who, having all power, chooses always what is best for all. God is the great energizing agency of the universe. According to our individual conception of the Divine, will be the character of our life. As we see God work, knowing him by results, we are inspired to work ourselves, knowing it to be divine. And in the laborious classes is religion more to be looked for than in the leisured ones. Faith shapes government. The institutions of both spring from one necessity. Religion represents duty, government represents right. Hence the revolutionizing tendency of the new religion which began with Christ. Hence the social need of turning back and cultivating the elder virtues, which fashion has expatriated. No healthy Republic can be based on women whose chief occupation, and on men whose chief admiration, is dress. The nation needs the legitimate ornaments of a womanly spirit. It put its sons to a school in which they learned a cruel lesson, in the shocks of war.—*Boston Post.*

Barbara Fritchie.—We felt quite troubled a few weeks ago, by the bold assertion of a metropolitan correspondent that Barbara Fritchie was a creature of the imagination, without flesh and blood reality. Whittier's poem would have lost nothing of its beauty, but "My Maryland" could not well spare one of the few loyalists who retrieved its bad fame. It would have been a national calamity to put Barbara among legendary characters, like Gellert and his hound. We confess our obligations, therefore, to a correspondent of the New York Evangelist, who has ferreted out the truth, and restored the brave old patriot to history. He gives definite statements which relieve all doubt. Barbara is a true woman, who will live in the records of Frederick, if it ever becomes a loyal city. The correspondent says, "My sister, Mrs. H—— of Bath, New York, is acquainted with Mrs. N——, a lady belonging in Frederick, Md., who has known Barbara or Mrs. Fritchie, as she always calls her, from her childhood. Mrs. N—— has visited Bath at different times, and during her last visit, a few months ago, told Mrs. H—— many particulars about Mrs. Fritchie. She said that she belonged to the same church with her mother, and that her mother always had a great respect for her, and that she remembered her saying, that there was a great deal in Mrs. Fritchie, though she was so quiet. She said she was a small woman of very quiet manners, and of very respectable position. Her house, that Whittier has rendered so famous, is a small brick one." He gives also other incidental circumstances confirming the truth of the incident made immortal by Whittier's verse; and we can read the ballad with a new satisfaction, now that all uncomfortable doubts of its truth are put at rest.—*Providence Journal.*

ONLY.

Only two little darlings
Welcome me home at night;
Only two little prattlers
With faces sweet and bright.
They are very tiny creatures
In this big world of ours,
But the chirp of their merry prattle
Gladdens the evening hours.

So many wondrous stories
To pour in papa's ear,
So many wants to care for,
Such boundless faith to cheer.
Confiding joy of childhood,
With hopes so pure and bright;
This is the happy greeting
Welcomes me home at night.

Indianapolis, February, 1869. E. M. B. H.
—*The Old Oaken Bucket.*

Crows.—A company of crows were holding their Sabbath on their summits. Apparently they felt themselves injured or insulted by my presence; for, with one consent, they began to Caw! caw! caw! and, launching themselves sullenly on the air, took flight to some securer solitude. Mine, probably, was the first human shape they had seen all day long—at least, if they had been stationary in that spot; but perhaps they had winged their way over miles and miles of country, had breakfasted on the summit of Greylock, and dined at the base of Wachusett, and were merely come to sup and sleep among the quiet woods of Concord. But it was my impression at the time, that they had sat still and silent on the tops of the trees all through the Sabbath day, and I felt like one who should unawares disturb an assembly of worshippers. A crow, however, has no real pretensions to religion, in spite of his gravity of mien and black attire. Crows are certainly thieves and probably infidels. Nevertheless, their voices yesterday were in admirable accordance with the influences of the quiet, sunny, warm, yet autumnal afternoon. They were so far above my head that their loud clamor added to the quiet of the scene, instead of disturbing it.—*Hawthorne's Note Books.*

Is Life's small things be resolute and great
To keep thy muscles trained; know'st thou when Fate
Thy measure takes? or when she'll say to thee
"I find thee worthy, do this thing for me?"

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When a horse falls he is more frightened than his rider.

A frightened animal cannot use its senses aright; it must first be reassured by gentle treatment.

It is speed that kills the horse.

Never strike an animal upon the head.

Careless application of the whip has blinded many horses.

More horses are lamed from bad shoeing than from all other causes together.

Never kick nor scream at a horse, nor jerk the bit in his mouth.—*London Horse Book.*

Working Woman's Club.—Arrangements are in course in London, England, under the auspices of the Countess of Portsmouth, for securing to the working women of London a place where, in the intervals of work, they may safely resort for rest, social intercourse, or where circumstances and inclination admit of it, for study and self-improvement. The scheme will take the form of a woman's club, which will provide refreshments, good in quality and moderate in price; and a room where perfect quiet and study may be obtained, besides another room for conversation and the reception of visitors.

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FOR ARTIFICIAL LIMBS (Legs and Arms.)

By the International Jury, Paris, 1867.

Le Conseiller D'Etat, Commissaire General, F. Le Play. | Le Ministre, Vice-Pres't de la Com. Imperiale, Ce. Foreade.

Report of U. S. Commissioner, T. W. Evans, M. D., Member of the Jury of the Universal Exposition, to the United States. William H. Seward, Secretary, Department of State. To wit:

Dr. Hudson has received from the Imperial Commission a Bronze Medal and Diploma, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE
CONFERENCE
OF THE
INTERNATIONAL SANITARY COMMISSION
At the Exposition Universelle, Paris, 1867.

"In the name of the Conference of Associations for the Relief of Wounded Soldiers and Sailors,

"I have the honor to inform you that a Medal has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

Paris, September 9th, 1868.

Count Serurier,
Commissioner General of the International Exposition, President of the Conference.
Count G. de Chabolt, T. Gauvin, General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M D., 696 Broadway, N. Y.
Specialty of Mechanical Surgery, and Artificial Legs and Arms.
21—tf

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VOL. XXIX. PUBLISHED EVERY SATURDAY.

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